Bodenham (J.)

Politeuphuia,

WITS COMMON-WEALTH.

Newly corrected and amended.

Si tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuo.

LONDON,
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WITS

Newly corrected and

amended.

Wm Roundell
1719

To his very good friend, Mr. *BODENHAM*, *N. L.* wisheth increase of happiness.

SIR,

WHat you seriously begun long since, and have always been very careful for the full perfection of, at length thus finished, although perhaps not so well to your expectation, I present you with — as one before all most worthy of the same; both in respect of your earnest travel therein, and the great desire you have continually had for the general profit: My humble desire is, that you would take into your kind protection this old and new burthen of Wit: new in its form and title, though otherwise old, and of great antiquity, as being a methodicall collection of the most choice and select Admonitions and Sentences, compendiously drawn from infinite variety, Divine, Historical, Poetical, Politick, Moral, and Humane. As for the envious and over-curious, they shall the less trouble me, sith I know there is nothing in this World but

as subject to the Erinnys *of ill-disposed persons, whose malice is as fatal as the Darts of* Cephalus, *or* Paris *shaft, which neither a seven-fold shield, nor* Vulcans *cunning workmanship, nor* Pallas Ægis *can avoid. Thus humbly craving pardon for my boldness, beseeching God daily to encrease the affection you bear to learning, I take my leave.*

Your most assured

to command,

N. L.

To the Reader.

COurteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Common-Wealth*, I have once more adventured to present thee with this new Edition. *Solent primi fœtus rerum horridiuli esse & insuaviores, sed amœni magis & grati subsequaces.* Somewhat new I have inserted, put out many things where I found it necessary, and especially of Examples; for that I intend, by Gods grace, the next time to publish the fourth part of *Wits Common-wealth*, containing only Examples. Then from your gracious acceptance and censure let this part draw her perpetual priviledge, that like *Alcinous* fruits it may still flourish in the fair Summer of thy gentle favour, and every one of them triumph in despight of Envies raging winter.

N. L.

In Politeuphuian Decaſtichon,

Myſtica qui ſophiæ, cultæ quadratia vitæ,
Ingenii varios flores viridaria & ardes,
Intemerata legas hujus monumenta laboris,
In quo ſerventem metris ſedabis ortum.
Hoc duce Mercurio, cœleſti numine pleni,
Virtutis ſublimi ſeries arcana polorum
Et facilè rapidas fauces vitaris averni.
Omnia ſuntin hoc. Muſis aptiſſima ſedes,
Virtutis monumque Phœbus, Chaoſura vagantii,
Ingenii, cœli, mentis, rationis acumen.

A. R.

LET him who in deſire Wits Wealth embraces,
Here ſtand and gaze, where well beheld he may
A heavenly troop of matchleſs Nymphs and Graces
Their Silver arms in ſacred Fonets diſplay;
Whoſe parts all fair and equal to their faces,
Make their nak'd beauty their moſt rich array.

Nor think I lead him with a vain ſuppoſe,
Inviting him unto his reſting place;
Whence flows a river of ſmooth running Proſe,
Whoſe ſtreams, conceits (like Virgins) interlace.
Amongſt green leaves ſo grows the Damask-roſe;
So Diamonds golden Tablets do enchace.

T. M.

Wits Common-wealth.

Of God.

Definition. *God, the beginning of all things, the* Idea *and pattern of all good is that Almighty One potence which wanteth beginning and ending; which being made of none, hath by his own power created all things.*

WHere God putteth to his hand, there are no men so mighty, no beasts so fierce, no sea so deep, that can resist his power.

As a Prince will not suffer that another be called a King in his Realm; so likewise God will not permit that any other in this World should be honoured but he onely.

Without the understanding of the will of God by his Word, our sight is but blindness, our understanding ignorance, our wisdome foolishness, and our devotion deviliſhness.

God will not suffer man to have the knowledge of things to come: for if he had prescience of his prosperity, he would be careless; and understanding of his adversity he would be sensless. *August.*

God who hath made all mortal things, hath authority to dispose them even with the same power wherewith he hath created them.

As much do we owe unto God for the dangers from which he delivereth us, as for the great wealth and dignities whereunto he hath always raised us.

Where Vertue doth raise to honour, there God fails not to establish the dignity.

God is called a Well, both because he hath all good things from himself, and also for that he doth communicate from thence with his creatures without any hinderance to himself: for God ministreth to all, lacking nought, and receiving nothing of any man.

God in his Church is a most bright Sun, which riseth upon such as fear him, and goeth down from them that are careless and profane.

The treasures of vices are in us, the abundance of goodness in God. *Jerome.*

The greatness of God is more seen in mercy then in punishment.

God useth us not as our offences deserve, but as his mercy willeth.

God deals in one sort with the sinner, in another manner with the just: to the sinner he pardoneth his offence, and from the just he takes away the occasions of his sin.

Eripus King of *Arcadia* for breaking up of *Neptunes* Temple was stricken blind.

Mordorus spoiling *Circes* Temple was stricken mad, with all his Souldiers.

Alexanders Souldiers seeking to spoil the Temple of the same Goddess, were slain with lightening.

Brennus the Captain of the *French* entering the Temple of *Apollo*, and spoiling it, was stricken with madness, and slew himself.

Scipio's Souldiers that robbed the Temple at *Tolosa* died all miserably.

As it is impossible with one and the same eye to behold Heaven and Earth; so it is as impossible with one disordinate will to love God and the World. *August.*

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.

God

God is high: if thou life thy self upon him, he flieth from thee; but if thou humblest thy self unto him, he cometh down to thee.

Gods Doctrine is the rule of Prudence, his Mercy the work of Justice, and his Death the Standard of Patience. *Bern.*

The Resurrection of Christ, to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he studied to know what God was, the harder still it seemed unto him.

If God help, he is merciful; if not, we must not think him unjust.

Divinity cannot be defined.

The Operation of God is threefold; Creation, Formation, Consummation.

God is Eternity, and therefore not found but of such as continually seek him.

God, although he be omnipotent, could never make a creature equal to himself.

The Lord of Hosts is called God the Father, the Son is the Image of the Father; the Father and the Son known, the Goodness of them both, which is the Holy Ghost, is made manifest. *August.*

Jupiter ist quodcunq; vides, quacunq; moveris. Ovid.

Quæ Deus occulta esse voluit, non sunt scrutanda; quæ autem manifesta fecit, non sunt negnda: ne & in illis illicitè curiosi, & in istis damnabiliter ingrati. Ambrose.

Of Heaven.

Defin. *Heaven is generally taken for that part of the world which is over our heads, a place full of Divine residence, and that Land where the faithful after this life expect their portion and inheritance.*

HEaven is the seat of God, and the Earth is his Foot-stool.

Heaven

Heaven is the seat of Glory, the habitation of Angels, the resting place of the Faithful, far beyond thought and glorious beyond report.

We deem it hard to know the things on earth, and find the objects of our eyes with toil; but who can search the secrets of the Heavens. *Basil.*

Heaven is neither infinite in form nor figure, but one in nature.

Heaven as it had its creation of nothing, so it shall be dissolved to nothing.

The disposition and places of the Heavens are not of power to express our good or bad fortunes.

As Hell is the place of all horrour, so Heaven is the haven of all rest.

Heaven is the habitation of the Elect, the throne of the Judge, the receit of the Saved, the seat of the Lamb, the fulness of delight, the inheritance of the Just, and the reward of the Faithful.

From Heaven our Souls receive their sustenance Divine.

Heaven is the Church of the Elect, the Soul of the Just, and field of the Faithful.

He is most miserable that is denied to see the Sunshine; and he is most accursed to whom God denieth his heavenly favour. *Greg.*

It is hard to live well, easie to die ill; hard to obtain Heaven, easie to keep from thence.

None knoweth better how great is the loss of Heaven, then they that are judged to live continually in Hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heaven.

The way to Heaven is narrower then the way to Hell.

In gloria cœlesti mira serenitas, plena securitas, æterna felicitas.

Estq;

Esiq; Dei sedes nisi terra, & pontus, & aër,
Et cœlum, & virtus, superos quid quærimus ultra?

Of Angels.

Defin. *Angels are of an intellectual and incorporeal substance always moveable and free, the Divine messengers of the will of God, serving him by grace and not by kind, and are partners of immortality.*

ANgels at all times, and in all places, behold the face of our heavenly Father.

Self-love, the ruin of the Angels, is the confusion of men.

Angels are careful of mens actions, and protectors of their persons.

Angels were created of God immortal, innocent, beautiful, good, free, and subtil, of the essence of God himself. *August.*

Angels have their habitation in Heaven, their eyes fixed on the Majesty of God, their tongues formed to his praises, and themselves only in him.

Every ones Angel that hath guided him in his life, shall at the latter day bring forth him he hath governed.

Angels intend two things; the first is the glory and service of God, the second is the health and salvation of his children.

Angels are the comforters, instructers, and reformers of men.

Angels are Tutors of the Saints, Heralds of Heaven, and Guardians of our Bodies and Souls.

The Angels exceed not in desire; desire not, because they want not, in beholding their Creator. *Amb.*

The Angels have charge to conduct men, wisdom to instruct men, and grace to preserve men.

Angels were the first creatures that ever God made.

Angels, whersoever they are sent, do always behold the face of God.

Their

There are nine Orders of Angels; Angels, Archangels, Virtues, Powers, Principalities, Dominions, Thrones, Cherubins, and Seraphins.

The Divine nature of Angels suffereth neither change nor end: for they are immutable and divine.

Angels are swift messengers to execute the wrath of God against his enemies.

Every true Minister is a true Angel, and their tongues bear the Embassage of the most high God.

Angeli sic foris exeunt, ut internis contemplationis gaudiis non priventur. Greg.

Apostata Angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of Vertue.

Defin. *Vertue is a disposition and power of the reasonable part of the soul, which bringeth into order and decancy the unreasonable part, by causing it to propound a convenient end to her own affections and passions, whereby the soul abideth in a comely and decent habit, executing that which ought to be done according to reason: briefly, it is a proportion and uprightness of life in all points agreeable to reason.*

HE that desireth to be called Vertuous, it is first requisite that he be good: therefore in the account of reputation, it is more worthy to be called Vertuous, then Noble or Reverend; for that the one title descends together with Dignity, and the other is the reward of the work which we use. So that it falls out in good experience, that this title of Vertue is of many men desired, but of very few truly deserved.

Vertue maketh a stranger grow natural in a strange Countrey, and Vice maketh the natural strange in his own Countrey.

Vertue is health, Vice is sickness. *Petrar.*

Vertue is a stranger upon Earth, but a citizen in Heaven.

Take

Take away discretion, and Vertue will become Vice.

Vertue is the beauty of the inward man.

Vertue laboureth like the Sun to lighten the world.

To forgive is no less Vertue in Princes when they be offended, then revenge is a vice in the common sort when they be wronged.

Vertue goes not by birth, nor discretion by years; for there are old fools, and young Councellours. *Guev.*

Vertue is the Queen of Labourers, Opinion the Mistress of Fools, Vanity the Pride of Nature, and Contention the overthrow of Families.

Vertue maketh men on the earth famous, in their graves glorious, and in the heavens immortal. *Chilo.*

Vertue is not obtained in seeking strange Countreys, but by mending of old errours.

Vertue is the more acceptable, by how much the more it is placed in a beautiful body.

Pythagoras compareth Vertue to the Letter Y, which is small at the foot, and broad at the head; meaning, that to attain Vertue is very painful, but the possession thereof passing pleasant.

A good man, though in appearance he seem needy, yet by Vertue he is rich.

Vertue is a thing that prepareth us to immortality, and makes us equal in the Heavens. *Socrates.*

The first step to Vertue is to love Vertue in another man.

Vertue, while it suffereth, overcometh.

Vertue cannot perfectly be discerned without her contraries, nor absolutely perfect without adversity.

He that remembreth his Vertue, hath no Vertue to remember, seeing he wanteth Humility, which is the Mother-vertue of all Vertues.

Vertue is better and more certain then any Art.

The actions of Vertue do so much affect the beholder that he presently admireth them, and desireth to follow them.

A man

A man endued with Vertue meriteth more favour then a man of much wealth.

It is no leſs vertue to keep things after they be gotten, then to get them. *Ovid.*

Vertue in general is a caſtle impregnable; a river that needeth no rowing; a ſea that moveth not; a treaſure endleſs; an army invincible; a burthen ſupportable; an ever-turning ſpie; a ſigne deceitleſs; a plain way failleſs; a true guide without guile; a balm that inſtantly cureth; an eternal honour that never dieth. *Mart. Aurel.*

Laudo factam de neceſſitate virtutem; ſed plus laudo illam quam eligit libertas, non inducit neceſſitas.

——Virtus medio jacet obruta cœno;
Nequitiæ claſſes candida vela ferunt.

Of peace.

Defin. *Peace is the quiet and tranquillity of Kingdoms; burying all ſeditions, tumults, uproars, and factions; and planting eaſe, quietneſs, and ſecurity with all other flouriſhing ornaments of happineſs.*

DEar and unprofitable is the peace that is bought with guiltleſs blood.

They juſtly deſerve the ſword of War, which wilfully refuſe the conditions of Peace.

Peace flouriſheth where Reaſon ruleth, and Joy reigneth where Modeſty directeth.

Peace is the end of War, Honour the joy of Peace, and good Government the ground of them both.

Peace is of moſt men deſired.

Concord in a City is like Harmony in Muſick.

Concord of many maketh one.

As the living members of the body united together maintain life, and divided haſten death: ſo Citizens in a Common-wealth, by their Concord maintain the State, but by their Hatred deſtroy it.

True Peace is to have Peace with Vertue, and War with Vice.

Peace

Peace asketh no less wisdome to conserve it, then valiantnes to obtain it.

The colour of Peace maketh the War more secure; for who suspect least are soonest prevented. *Olaus Mag.*

Archidamia, the *Spartan* Lady, seeing her Countrey suppreſt by the covetousnes of the Magistrates, and *Pyrrhus* triumphing in their miseries, entred the Senate-house with a naked sword in her hand, and in the name of all the Ladies chid the heartless Lords, for suffering themselves to live, their Countrey being overthrown, and they like to lose their liberty.

Phyrhus entring *Sicily* possessed with some hopes of Peace; afterward surprised the Countrey, and enthralled the inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant is oftner promised then performed. *Plato.*

The countenance declareth mans inclination to Peace; and the austerity of *Martius*'s countenance, being an infant, was ominous to *Rome* in his old age.

It is a point of godly wisdom, to be at peace with men, at war with vices.

To rule an Estate is a heavy burthen; but to undergo Peace is an easie carriage.

Concord maketh small things mightily to increase; but Discord maketh great things suddenly to decay.

To fly from peace which we should earnestly pursue, is to follow discord, and our own destruction.

That thing is more esteemed which is obtained by peaceful words, then that which is gotten by forcible violence.

Nemo vires suas in pace cognoscit; si enim bella desunt, virtutum experimenta non prosunt.

——— *Pax optima rerum*
Quas homini novisse datum est: pax una triumphis
Innumeris melior: pax custodire salutem,
Et cives æquare potens ——— Sil. Ital.

Of

Of Truth.

Defin. *Truth is that certain and infallible virtue which bringeth forth all goodness, revealeth the Creation of the World, the power of our Creator, the eternal Crown of Bliss we hope for, and the punishment allotted for our misdoings: it is a virtue through which we are inclined to speak no otherwise with our tongue, then we think with our heart.*

TRuth stands not upon the tongues of men, nor honour upon the frowns of Authority.

There is nothing so secretly hidden, but time and truth will reveal it.

Truth may be oft blamed, but never shamed: and Virtue suppressed by slander, will at last appear without blemish.

The dissolving of a doubt is the finding of the truth.

Truth is the Law of Arts.

Truth hath two champions, Wisdom and Constancy.

Truth is the messenger of God, which every man ought to reverence for the love of her master.

Truth only among all things is privileged in such wise, that when time seemeth to have broken her wings, then as immortal she taketh her force.

The purest Emrald shineth brightest when it hath a foil: and Truth delighteth most when it is apparelled worst.

The end of Grammar is to speak aptly and agreeably; and the end of Speech, Society; of Rhetorick, to carry all mens minds to one opinion; of Logick, to find out truth amidst many falshoods. All other Arts do likewise tend to Truth.

Four very good Mothers have four very bad Daughters: Truth hath hatred; Prosperity hath Pride; Security hath Peril; and Familiarity hath Contempt.

Pharamond the first King of *France* was named *Warmond*, which signifieth Truth.

Truth

Truth feareth nothing more then to be hid; she careth for no shadow, but is content with her own light.

Truth is a vertue that sealeth the heavens, illuminateth the earth, maintaineth justice, governeth Common-weals, kills hate, nourisheth love, and discovereth secrets.

Truth is a sure pledge not impaired, a shield never pierced, a flower that never dieth, a state that feareth no fortune, and a port that yields no danger. *Cicero.*

Truth is health that is never sick, a life that hath never end, a salve that healeth all sores, a sun that never setteth, a moon that is never eclipsed, an herb that is never withered, a gate that is never locked, and a voiage that never breeds wearines.

Truth is such a vertue, that without it our strength is weakness, our justice tyrannous, our humility traiterous, our patience dissembled, our chastity vain, our liberty captive, and our piety superfluous.

Truth is the Centre wherein all things repose, the Card whereby we sail, the Wisdome whereby we are cured, the Rock whereon we rest, the Lamp that guideth us, and the Shield that defendeth us.

Truth is the ground of Science, the scale to Charity, the type of Eternity, and the fountain of Grace.

By Truth the innocent smileth before the Judge, and the Traitor is discovered before he is suspected.

Truth is a good cause, and needs no help of Oratory; and the least speech discovers the best credit.

Qui veritatem occultat, & qui mendacium prodit, uterque reus est: ille, quia prodesse non vult; iste, quia nocere desiderat. August.

Non bove mactato cœlestia numina gaudent:
Sed quæ præstanda est & sine teste fide.

Of Conscience.

Defin. *Conscience generally is the certain and assured testimony which our souls carry about with them, bearing*

ving witness of what we speak, think, wish, or do: it is to the wicked an Accuser, a Judge, a Hangman, and a Rope; to the godly a Comfort, a Reward, and Aid against all adversities.

A Guilty Conscience is a worm that biteth, and never ceaseth.

The Conscience once stained with innocent blood is always tied to guilty remorse.

Conscience is a worm that frets like *Seres* wool, secretly and deeply; easily gotten, and hardly worn out.

Where the Conscience is drowned with worldly pomp and riches, there wisdom is turned to foolishness.

Conscience is the Chamber of Justice. *Crig.*

He that frameth himself outwardly to do that which his Conscience reproves inwardly, wilfully resisteth the Law of God.

The Conscience is wasted, where shipwreck is made of Faith.

A good Conscience is the only liberty.

The Conscience is a book wherein our daily sins are written.

A good Conscience is a continual quietness.

Although the Conscience of many seemed to be seared with an hot iron, as if it were void from all feeling of sin; yet at the point of death it is awakened, yea and it driveth the miserable soul to desperation.

We shall carry nothing with us out of this life, but either a good or a bad Conscience.

Discern discreetly, and practise reverently those things that are good, that thine own Conscience may be clear, and others by thy doings not offended. *Greg.*

A clear Conscience needeth no excuse, nor feareth any accusation.

None is more guilty then he whose Conscience forceth him to accuse himself.

To excuse ones self before he is accused, is to find a foul crack in a false Conscience.

Con-

Conſcience beareth little or no ſway, where Coin brings in his plea.

The Conſcience loaden with the burthen of ſin, is his own Judge, and his own Accuſer.

Whereas any offence is committed through ignorance, or any other violent motion; the cauſes that encreaſe the ſame being cut off, penitence and remorſe of Conſcience preſently follow.

The Philoſophers count thoſe men incurable, whoſe Conſciences are not touched with repentance for thoſe ſins, which they have committed.

There is no greater damnation then the doom of a mans own Conſcience.

The violence of Conſcience cometh from God, who maketh it ſo great, that man cannot abide it, but is forced to condemn himſelf.

A wicked Conſcience purſueth his Maſter at his heels, and knoweth how to take vengeance in due time.

Nulla pœna gravior pœnâ Conſcientiæ: vis autem nunquam eſſe triſtis? bene vive. Iſidor.

——*Heu quantum pœnæ meas conſcia donat!*

——*Sua quemque premit terroris imago.*

Of Prayer.

Defin. *Prayer (as ſome Divines affirm) is to talk with God, craving, by interceſſion and humble petition, either thoſe things neceſſary for the maintenance of this life, or forgiveneſs of thoſe ſins which through frailty we commit.*

THE juſt mans prayer appeaſeth the wrath of God.

Prayer muſt be freely given, and never ſold.

Prayer is the oblation of a thankful heart, and the token of a contrite and penitent mind.

Prayer is not to be attempted with force and violence of heart, but with ſimplicity and meekneſs of ſpirit. *Aug.*

Happy is that man, whom worldly pleaſures cannot draw from the contemplation of God, and whoſe life is a continual Prayer.

Prayer

Prayer is the wing wherewith the soul flieth to heaven, & Meditation the eye wherewith we see God. *Basil.*

Prayer kindleth, inflameth, and lifteth the heart unto God and the incense of Meditation is pleasing in his eye.

The prayer of the poor afflicted pierceth the clouds.

Prayer is a vertue that prevaileth against temptation, and against all cruel assaults of infernal spirits, against the delights of this lingring life, and against the motions of the flesh. *Bernard.*

Prayer engendreth confidence in the soul, confidence engendreth peace and tranquillity of conscience.

Faith joined with Prayer maketh it more forcible: but humility coupled with it maketh it beneficial and effe[illegible]

[illegible]uous and godly-disposed people do daily pray unto God for the cleansing of the impurity of the heart, and so watch it with all diligence that they can, and labour to restrain it, that the corruption thereof burst not out either to the hurt of themselves or others.

The *Romans* upon certain high days prayed for encrease of wealth to the people of *Rome*: which *Scipio* being Censor changed, saying, That it was sufficient, and that they ought only to pray unto God to preserve it such as it was.

Thy prayer is thy speech to God: when thou readest, God speaketh to thee; and when thou prayest, thou talkest with God. *Aug.*

Let prayer ascend, that grace may descend.

He that knoweth how to pray well, knoweth how to live well.

Where the mercy of the giver is not doubted, the negligence of him that prayeth is to be reprehended.

Prayer must be accompanied [illegible] the exercise of mortification.

No prayer can tie the will of God unto us, except first of all we renounce and conquer our own wills.

Pray

Pray in thy heart unto God at the beginning of all thy works, that thou mayest bring them to a good conclusion. *Socrat.*

Pray not to God to give thee sufficient, for that he will give to every man unasked: but pray that thou mayest be contented and satisfied with that which he giveth thee.

Heaven shall cease to be, when it shall cease to run: and men cease to prosper, when they cease to pray.

The wrath and love of God follow each other, but the former is mitigated by prayer and repentance.

Prayer and Repentance bring peace to the unquiet conscience.

Orans considerare debet quid petit, quem petit, seipsum qui petit. Bern.

Flectitur iratus voce rogante Deus.

Of Blessedness.

Defin. *Blessedness or Beatitude is the grace of God and his benefits, bountifully bestowed on them that serve him, and keep his commandments.*

TRue blessedness from mortal eyes is hid, and left as an object to the purer spirits.

That man cannot be truly blessed in whom virtue hath no place.

A man that is wise, although he fall into extreme poverty, yet is he very rich and greatly blessed.

Blessedness is an outward quietness. *Arist.*

Blessedness a far off beginneth from humility.

A blessed man cannot erre.

There is no truer happiness in this life then that which beginneth everlasting happiness, and no truer misery, then that which leadeth to everlasting misery.

The first felicity that godly men have after this life, is the rest of their souls in Christ; the second shall be the immortality and glory of their bodies.

This

This is perfection and happiness, even for every thing to attain the end for which it was created, and therein to rest and be blessed.

Hateful and hapless is that happiness that traineth men from truth to insolence.

Since in every thing the excess is hurtful, the abundance of felicity is most dangerous.

It is no true blessedness which hath an end.

If thou knowest all that ought to be known, thou art truly blessed.

They are to be accounted blessed, to whom fortune hath equally weighed the good with the evil.

All things truly belonging to blessedness do chiefly consist in the noble virtues of wisdom.

True blessedness consisteth in a good life and happy death. *Solon.*

Not the rich, but the wise avoid misery, and become happy and blessed.

They that think riches the cause of happiness, deceive themselves no less then if they supposed that cunning playing upon the Lute or Harp came from the Instrument, and not from art.

Those men be truly blessed whom no fear troubleth, no pensiveness consumeth, no carnal concupiscence tormenteth, no desire of worldly wealth afflicteth, nor any foolishness moveth unto mirth.

True felicity consisteth in the good estate of the soul.

Felix anima quæ spreta turbine seculi, pertransiens corporis claustra, illius summi & incomprehensibilis lucis potest aliquo illustrari radio.

——— *felix cui victa voluptas*
Terga dedit, longi quem non fregere dolores.

Of Love.

Desire. *Love is the most excellent effect of the Soul, whereby mans heart [illegible] fancy to esteem value, or ponder any thing in this world, but the care and study to know God:*

[illegible]

neither is it idle, but worketh to serve him whom he loveth; and this love is heavenly. There is also a love natural, and that is a poison which spreadeth through every vein; it is an herb that being sowed in the entrails mortifieth all the members; a pestilence, that through melancholy killeth the heart; and the end of all vertues.

LOve is the Master of boldness and confidence. *Niphus de pulch.*

Love is an unreasonable excess of desire, which cometh swiftly, and departeth slowly.

Whosoever loveth is deceived and blinded in that which he loveth.

The love that a man getteth by his vertue is most permanent.

Love is full of speech, but never more abundant therein then in praise.

A friend loveth always, a lover but for a time.

The love of beauty is the forgetting of reason.

Love begun in peril favoureth of greatest delight when it is possessed.

Love inchanteth the hearts of men with unfit fancies, and layeth beauty as a snare to intrap vertue.

Love is a fading pleasure mixed with bitter passions, and a misery tempered with a few momentany delights.

All bonds are little enough to hold love.

Love is a vertue if it be measured by dutifull choice, and not maimed with wilfull chance.

Lawless love never endeth without loss; nor doth the nuptial bed defiled escape without revenge.

Fancy is a worm that biteth soreest the flourishing blossomes of youth.

Love is not to be suppresst by wisdome, because nor to be comprehended with reason.

Hot love is soon cold, and faith plighted with an adulterous vow is tried without conscience, and broken without care.

Love as it is variable, so it is mighty in forcing effects without denial.

Cupid is not to be resisted without courage, but entertained with courtesie.

Love vanquisheth Tyrants, conquereth the malice of the envious, and reconciseth mortal foes unto perfect friendship.

Love is a heat full of coldness, a sweet full of bitterness, a pain full of pleasantness, making the thoughts have eyes, and hearts ears, bred by desire, nursed by delight, weaned by jealousie, killed by dissembling, and buried by ingratitude.

That which with the heart is loved, with the heart is lamented.

Love is a worm, which commonly lives in the eye, and dies in the heart.

To be free from love is strange, but to think scorn to be beloved is monstrous.

Love and Royalty can suffer no Equals.

Love being honest may reap disdain, but not disgrace.

He that feeds upon fancy may be troubled in the digestion.

Love without his fruit is like a picture without a face.

Love never took thought but near her lives end; and hope of heaven had never fear of hell.

Things immortal are not subject to affliction. *Her.*

Affection bred by enchantment is like a flower wrought in silk, in colour [illegible] most like, but nothing at all is substance [illegible] our.

Love gotten by witchcraft [illegible] unpleasant, as fish taken with medicines is unwholesome.

Love is a Cameleon, which draweth nothing in the mouth but air, and nourisheth nothing in the body but the tongue.

Love breaketh the brain, but never bruiseth the brow; consumeth the heart, but never toucheth the skin

skin; and maketh a deep scar to be seen before any wound be felt.

A man hath choice to begin love, but not to end it.

It is meet for Lovers to prefer manners before money, and honesty before beauty.

Lawless love without reason is the very loadstone to ruth and ruine.

Love is not satisfied with gold, but onely payed with love again. *Pythag.*

Love [illegible]ereth a multitude of sinful offences, and loyal[illegible]vereth a world of infirmities.

Lo[illegible]ors are tied with eyes, and cannot be untied with hands; made fast with thoughts, not to be unloosed with fingers.

To have a fair Mistress in love, and want gold to maintain her; to have thousands of people to fight, and no penny to pay them; maketh your Mistress wild, and your Souldiers tame.

True love is never idle, but worketh to serve him whom he loveth. *Aug.*

As Ivy in every place findeth somewhat to cleave unto, so Love is seldome without a subject.

Love is threefold: the first onely embraceth vertue; the second is infamous, which preferreth bodily pleasure; the third is of the body and soul: nothing more noble then the first, then the second nothing more vile, the third is equal to both. *Plato.*

Love is a cruel impression of that wonderful passion, which to be defined is impossible, because no words reach to the strong nature of it, and onely they know it which inwardly do feel it. *Aurel.*

He that maketh his Mistris a Goldfinth may perhaps in time find her a Wagtail.

The assaults of love must be beaten back at the first sight, lest they undermine at the second. *Pythag.*

He that looketh to have clear water, must dig

deep: he that longeth for sweet musick must strain art to the highest, and he that seeketh to win his love must stretch his labour, and hazard his life.

It falleth out in love as it doth with Vines; for the young Vines bring the most wines, but the old is best.

Birds are trained with sweet calls, but they are caught with broad nets: Lovers are allured with fair looks, and intangled with disdainful eyes.

Of love mixed with mockery followeth the truth of infamy.

He that hath sore eyes must not behold the candle; nor he that would have his love fall to the remembrance of his Lady: for the one causeth his eyes to smart, and the other procureth the heart to bleed.

Like as the fire wasteth the wood, so scornfulness consumeth love. *Hermes.*

Love can never be fully fixed, when in him that is beloved there wanteth merit.

It is convenient in love to be discreet, and in hatred provident and advised.

Love is a frantick frenzy, that so infects the minds of men, that under the tast of Nectar they are poisoned with the water of *Styx.*

Love brings no lewd looks to command by power, and to be obeyed by force.

Love and fortune favour them that are resolute.

Lovers oft-times proceed in their suit as Crabs, whose pace are always backward.

As Affection in a lover is restless, so if it be perfect it is endless.

Love is a sweet tyranny, because the lover endureth his torment willingly. *Nephus.*

The mind of a Lover is not where he liveth, but where he loveth.

Love fixed on vertue increaseth ever by continuance.

The passionate Lover if he fail, love is his Pilot; if

if he walk, love is his companion; if he sleep, love is his pillow.

Love is onely remedied by love, and fancy must be cured by affection. *Pyth.*

Sophocles being demanded what harm he would wish to his enemy, answered, That he might love where he was not fansied.

Love is most fortunate where courage is most resolute.

Affections are harder to suppress then enemies to subdue.

Lovers oaths are like fetters made of glass, that glister fair, but couple no constraint.

Love maketh a man that is naturally addicted to vice to be endued with vertue, forcing him to apply himself to all laudable exercises, that thereby he may obtain his lovers favour; covering to be skilful in good letters, that by his learning he may allure her; to excell in musick, that by his melody he may intice her; to frame his speech in a perfect phrase, that by his learning and eloquence he may perswade her: and what nature wanteth, he seeketh to amend by art: and the onely cause of this vertuous disposition is love.

Love, be it never so faithful, is but a Chaos of care and fancy; though never so fortunate, is but a mass of misery. *Chilo.*

Love is to be driven out by reason, not to be thrust out by force.

Amidst the natural passions of man, love is the fountain of all other.

The Lover knoweth what he doth desire, but he knoweth not what he should desire.

Love may wither by little and little, but the root will not be removed on a sudden.

It is a profit for young men, and a fault for old men, to be in love.

The best Physician to cure love is she that gave thee wound.

The first step to wisedom is not to love; the second, so to love that it is not perceived. *Plato.*

Secret love burneth with the fiercest flame.

As a King is honoured in his Image, so God in man is both loved and hated, he cannot hate man who loveth God, nor can he love God who hateth man. *Bern.*

He that gathereth roses must be content to prick his fingers: and he that will win a womans good will must be content with sharp words.

There are six properties in love: Self-love is the ground of mischief; Lascivious love, the root of remorse; Wanton love, the cowards warfare; Pure love never saw the face of fear; Pure loves eyes pierce the darkest corners; Pure love attempteth the greatest dangers.

Libertas quoniam nulli jam restat amanti,
Nullus liber erit, si quis amare velit.
——— Heu quantum mentes dominatur in æquas
Fusta Venus!

Of Jealousie.

Defin. *Jealousie is a disease of the mind, proceeding from a fear which a man hath, that that thing is communicated to another which he would not have common, but private to himself: it is also bred of that love which will not suffer a partner in a thing beloved.*

HE that is pained with the restless torment of Jealousie doubteth and mistrusteth himself, being always frozen with fear, and fired with suspicion. *Her.*

Jealousie is such a heavy and grievous enemy to the holy estate of matrimony, and soweth between the married couple such deadly seeds of secret hatred and contention, as love being once rased out with distrust thereof, through envy ensueth bloudy revenge.

A jealous man is suspicious, evermore judging the worst:

worst: for if his Wife be merry, he thinketh her immodest: if sober, sullen; if pleasant, unconstant; if she laugh, it is lewdly; if she look, it is lightly; yea, he is still casting beyond the Moone; and watcheth as the crafty Cat over the silly Mouse.

Love as it is divine with loyalty, so it is hellish with jealousie.

Jealousie proceedeth from too much love.

The heart being once infected with jealousie, the eyes are broken, and dreams prove unquiet; the night is consumed in slumbers, thoughts and cares, and the day in woe, vexation and misery.

The Jealous man living dies, and dying prolongs out his life and passion worse than death: none looketh on his love, but suspition says, This is he that covets to be corrival in my favours: none knock at the doot, but startingly he thinketh them to be the messengers of fancy; none talk, but they whisper of affection: if she frown, she hates him, and loves others, if she smile, it is because she hath had success in her love; look she frowardly on any man, she dissembles; if she favour him with a gracious eye, then, as a man possessed with a frenzy, he crieth out that neither fire in the straw, nor love in a womans looks can be concealed. Thus doth he live restless, and maketh love, that oft is sweet, to be in fact more bitter then gall.

Jealousie is a hell to the mind, and a horrour to the conscience, suppressing reason, and inciting rage.

As there is no content to the sweetness in love; so there is no despair to the prejudice of Jealousie.

As a ship in a tempest, so is the mind tost by Jealousie: the one still expecteth his wreck, the other seeketh his own ruine.

Jealousie maketh the coward stout, the bashfull audacious, the babbler silent.

He that is jealous is like him that is sick of an ague, and poureth in drink to augment the chilness of his sickness. *Hip.*

There can be no greater tyranny then jealousie, whereby a man continually murthereth himself living.

Jealousie begetteth revenge, revenge nourisheth jealousie.

Love is married to jealousie.

Suspicion is the mother of jealousie. *Dionysius.*

Three things breed jealousie; a mighty state, a rich treasure, and a fair wife.

Jealousie is a hell-born fiend, that pestereth the mind with incessant passions.

Jealousie, in seeking death contemneth it; in finding it, repineth thereat; not for enduring it, but because it suffereth him not to out-live revenge.

As the Crow thinks her own birds fairest; so the jealous man thinketh his own choice excellentest.

Of little Brooks proceed great Rivers; and from small sparkles of jealousie arise great flames of distemperature.

To trouble a jealous man with counsel is to augment his pain with suspicion.

Matrimonium ita demum tranquillè exigi potest, si uxor caca, maritum autem surdus sit. Fœmineum genus zelotypiæ est obnoxium, & hinc oriuntur rixæ & querimoniæ: rursus marito obnoxia est uxoris garrulitas: quâ molestiâ cariturus est si surdus sit.

Of Hate.

Defin. *Hate, or Envy, is a grief arising of another mans prosperity, and maligniry is most commonly joyned with it; whether it be the foundation of it, as some say, or one part thereof, as others will have it. This maligzity or common hate is a delight and pleasure taken in another mans harm, although we receive no profit thereby;*

and

and it seemeth to be accidental, that is procured by a hatred or ill will, arising of some evil affection which one man beareth to another.

THE greatest floud hath the soonest ebbe, the forest tempest the suddenest calm, the hottest love the coldest end; and from the deepest desire oftentimes ensueth the deadliest hate.

Hate thirsteth to salve his hurts by revenge.

Envy is a secret enemy to honour.

There is nothing that more spiteth a man, then to receive an injury before his enemy.

hatred is the spirit of darkness.

Hatred is blind as well as love. *Plutar.*

Envy is imagined of the Poets to dwell in a dark cave, being pale and lean, looking asquint, abounding with gall, her teeth black, never rejoycing but in others harm, still unquiet and careful, and continually tormenting her self.

Envy in this point may be discerned from hatred; the one is secret, the other is open.

The envious man is fed with dainty meat, for he doth continually gnaw upon his own heart.

Hate hath sundry affections, as contempt, anger, debate, and scornfulness.

Envy shooteth at others, and woundeth her self.

Sicilian Tyrants yet did never find
Then envy greater torment of the mind.

A wise man had rather be envied for provident sparing, then pitied for his prodigal spending.

Ravins are known by their bands, Lions by their claws, Cocks by their combs, and envious men by their manners.

Envy never casteth her eye low, and ambition never points but always upwards.

Revenge barketh onely at the Stars, and seldome spurns at that she cannot reach.

Envy braggeth, but draweth no bloud: and the malicious have more mind to quip, then might to cut.

Envy is like lightning, that will appear in the darkest fog.

Very few dare serve or follow such as the Prince doth hate.

Much strangeness breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred and malice of them that be evil justifieth the justice and sentence of them that be good.

It is better to be fellow with many in love, then to be a King with hatred and envy.

Envy is blind, and can do nothing but dispraise vertue. *Solon.*

Envy is so envious, that to them that of her are most denied, and set farthest off, she giveth most cruel strokes with her feet.

As rust consumeth iron, so doth envy the hearts of the envious. *Maxag.*

An envious man waxeth lean with the fatness of his neighbour.

It is a scab of the world to be envious at vertue.

Envy is the companion of mightiness.

I do not allow of envy; but for good, saith *Euripides*, I would be envied.

Envy is the daughter of Pride, the author of murther and revenge, the beginner of secret sedition, and the perpetual tormentor of vertue.

Envy is the filthy slime and impostume of the soul, a perpetual torment to him in whom it abideth; a venome, a poyson, or quick silver, which consumeth the flesh, and drieth up the marrow of the bones. *Secret.*

Take away envy, and that which I have is thine: let there be no envy; and that which thou hast is mine.

The envious man thinketh his neighbours losse to be his gain.

Of vices Envy is the most ancient, Pride the greatest, and Gluttony the foulest.

The injured man doth oftentimes forget, but the envious man doth never spare to persecute.

Envy, is a sickness growing from other mens happiness. *Max. Aurel.*

If any man be good, he is envied; if evil, himself is envious.

The envious bury men quick, and raise up men being dead.

Hidden hatred is more dangerous then open enmity.

It is an evil thing to hurt because thou hatest; but it is more wicked, because thou hast hurt, therefore to hate.

Malice drinketh up the greatest part of his own poyson. *Socrat.*

That hatred is commonly most deadly, which hath once been buried, and afterward through injury is revived.

The injury of a friend is more grievous then the malicious hatred of an enemy.

Envy is always ready to speak what cometh next to mind, and not that which she ought to speak.

Like as grief is a disease of the body, so is malice a sickness of the soul.

Envy is nothing else but grief of the mind at other mens prosperity. *Amb.*

Debate, deceit, contention and envy are the seeds of evil thoughts.

Envy doth always wait at vertues elbow.

Glory in the end erecteth that which envy in the beginning seemed to depress.

Pascitur in vivis livor, post fata quiescit.

Nulla ingenia tam prona ad invidiam sunt, quam earum qui genus ac fortunam suam animis non aequant, qui virtutem & alienum bonum oderunt.

Of Women.

Defin. *Women being of one and the self-same substance with man, are what man is, onely so much more imperfect as they are created the weaker vessels.*

WOmens sorrows are either too extream, not to be redressed; or else tricked up with dissimulation, not to be beleived.

Who finds constancy in a woman finds all things in a woman.

Women are to be measured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their answers sharp; yet like Falcons they will stoop to a gaudy lure.

Womens tongues pierce as deep as their eyes.

Womens eyes shed tears both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawn with Angels to become Devils.

A woman once made equal with man becometh his superiour. *Socrat.*

Women be of right tender condition; they will complain for a small cause, and for less will rise up into great pride.

Like as no man can tell where a shoe wringeth him better then he that wears it; so no man can tell a womans disposition better then he that hath wedded her. *Marc. Aurel.*

There is no creature that more desireth honour, and worse keepeth it, then a woman.

Beauty in the faces of women, and folly in their heads, be two worms that fret life and wuste goods.

Women for a little goodness look for great praise but for much evil no chastisement.

A fierce

A fierce beast and a perilleus enemy to the Common-wealth is a wicked woman; for she is of much power to doe great harm. *Euripides.*

The Eagle, when she soareth neareſt the Sun, hovers for a prey; the Salamander is moſt warm when he lieth from the fire; and a woman moſt heart-hollow when she is moſt lip-holy.

Though women seem chaſt, yet they may ſecretly delight in change; and though their countenance be coy to all, yet their conſcience may be courteous to some one.

Women in miſchief are wiſer then men.

Women by nature are more pitifull then men; but being moved to anger, they become more envious then a Serpent, more malicious then a Tyrant, and more deceitfull then the Devil. *Socrat.*

Women that are chaſt when they are truſted, prove wantons when they are cauſleſley ſuſpected.

It is the property of a woman to covet moſt that which is denied her.

Virgins hearts are like Co•ten-trees, whoſe fruit is ſo hard in the bud that it ſoundeth like ſteel, and being ripe, put forth, is nothing but wool.

As it is natural to women to deſpiſe that which is offered, ſo is it death to them to be denied that which they demand.

Womens hearts are full of holes, apt to receive, but not retain.

He that can abide a curſt wife need not to fear what company he liveth in.

Like as to a ſhrewd horſe belongeth a ſharp bridle, ſo ought a curſt wife to be ſharply handled. *Plato.*

The cloſets of womens thoughts are ever open; and the depth of their hearts hath a ſtring that ſtretcheth to their tongues end.

Women are like to Fortune ſtanding upon a Globe,

Globe, winged with the feathers of ſickneſs.

The rule for a Wife to live by is her Husband, if he be obedient to the Laws publick.

The eyes of women are framed by art to enamour, and their tongues by nature to enchant.

Womens faces are lures, their beauty baits, their looks nets, and their words inciting charmes.

A hard-favoured woman, renowned for her chaſtity, is more to be honoured then ſhe that is inconſtant, though never ſo famous for her beauty. *Mar. Aurel.*

Sophocles being asked, why, when he brought in the perſons of women, he made them always good, whereas *Euripides* made them bad; becauſe I (quoth he) do repreſent women as they ſhould be, *Euripides* ſuch as they are.

A fair woman unconſtant may be reſembled with the counterfeit which *Praxitiles* made of *Flora*: before the which if one ſtood directly, it ſeemed to weep; if on the left ſide, it ſeemed to laugh; if on the right ſide, to ſleep.

Womens wits are like *Sheffield* knives, which ſometimes are ſo ſharp that they will cut a hair, and other while ſo blunt that they muſt go to the grindſtone.

If Women be beautiful, they are to be won with praiſes; if coy, with prayers; if proud, with gifts; if covetous, with promiſes.

A woman of good life feareth no man with an evil tongue.

Women often in their loves reſemble the Apothecaries in their Arts, who chuſe the weeds for their ſhops, when they leave the faireſt flowers in the garden.

The wiſer ſort of women are commonly tickled with ſelf-love.

The affections of women are always fettered, either with outward beauty or inward beauty.

Womens

Womens hearts and their tongues are not relatives.

A fair woman with foul conditions is like a sumptuous sepulchre full of rotten bones.

A woman that hath been married to many can hardly please any.

An honest woman being beautiful killeth young men with her countenance. *Guevar.*

A womans mind is uncertain, it hath as many new devices as a tree hath leaves: for she is always desirous of change, and seldome loveth him heartily with whom she hath been long conversant.

Trust not a woman when she weepeth, for it is her nature to weep when she wanteth her will. *Socrat.*

Silence in a woman is a speciall vertue.

A woman that hath no dowry to marry her, ought to have vertue to adorne her.

A woman in her wit is pregnable; in her smile, deceivable; in her frown, revengeable; in her death, acceptable.

A fair, beautiful and chast woman, is the perfect workmanship of God, the true glory of Angels, the rare miracle of earth, and sole wonder of the world. *Hermes.*

That man that is married to a peaceable and vertuous woman, being on earth hath attained heaven, being in want hath attained wealth, being in woe hath attained comfort.

Fœmina nulla bona est; vel si bona contigit ulli,
Nescio quo pacto res mala facta bona est.

Nisi sermonum optima semina mulieres suscipiant, & participes eruditionis virorum fiant, absurda multa prava que consilia atque cogitationes & affectus malos pariunt. Plutarch.

Of Beauty.

Defin. *Beauty is a seemly composition of all the members, wherein all the parts with a certain grace agree together:*

together: but beauty and comelinesse of the mind is a convenience meet for the excellency of a man, and that wherein his nature doth differ from other living Creatures: and as the outward beauty moveth and rejoyceth the eyes; so this shining in our lives by good order and moderation, both in deed and word, draweth unto us the hearts of those men amongst whom we live.

BEauty is such a fading good, that it can scarce be possessed before it be vanished.

Beauty tameth the heart, and Gold overcometh beauty.

The greatest gift that ever the Gods bestowed upon man is Beauty; for it both delighteth the eye, contenteth the mind, and winneth good will and favour of all men. *Anacharsis.*

Beauty is a Tyrant for a short time, the priviledge of nature, a close deceit, and a solitary Kingdome.

It is a blind mans question, to ask why those things are loved which are beautiful.

The beauty of the body withereth with age, and is impaired by sickness.

The beauty of the soul is innocency and humility. *Greg.*

The fairest creature that God made was the world.

Women that paint themselves to seem beautiful do clean deface the Image of their Creator. *Ambr.*

A beautiful countenance is a silent commendation.

Beauty cannot inflame the fancy so much in a month, as ridiculous folly can quench it in a moment.

Beauty, vertue, and wealth, are three deep perswasions to make love frolick.

The more beauty seen, the more it is admired.

In all things divisible, there is something more, something less, something equal, more or less; what can be then more equal, then beauty or wit? *Aesop.*

The

The Scorpion, if he touch never so lightly, inveno-meth the whole body, the least spark of Wild-fire sets a whole house on flame, the Cockatrice killeth men with his sight, the sting of love and beauty woundeth deadly, the flame of fancy sets all the thoughts on fire, and the eyes of a Lover wounded with beauty are counted incurable.

He that is an enemy to beauty is a foe to nature.

Beauty without honesty is like poison preserved in a box of gold.

Beautiful women be dangerous marks for young mens eyes to shoot at.

Chuse not thy Wife by her beauty, but by her honesty: for good deeds will remain when age hath taken her beauty from her.

Parvam facit misturam cum sapientia forma; Neglecta accessis cura plus placet, & hoc ipsum quod non ornamus, ornatius est. Amb.

O. Dissimulation.

Defin. *Dissimulation is an evil humour of the mind, and contrary to honesty; it is a countenance ever disagreeing from the hearts imagination, and a notorious lier in whatsoever it suggesteth.*

THE holiest men in shew prove often the hollowest men in heart. *Plotin.*

The tip of the tongue soundeth not always the depth of the heart.

Where there is the greatest flourish of vertue, there oft-times appeareth the greatest blemish of vanity.

A counterfeit disease is sometime taken away with a false syrupe.

It is better to have an open foe then a dissembling friend. *Pythagoras.*

Subtile Sophistry perverteth true Philosophy.

He which dwelleth next to a Cripple will soon learn

learn to halt: and he that is conversant with an hypocrite will soon endeavour to dissemble.

Dissembled holiness is double iniquity.

The more talk is seasoned with fine phrases, the less it savoureth of true meaning.

He that dissembleth sinneth not of ignorance: but deceiveth by a colour which he himself knoweth to be false. *Origen.*

Dissemble not with thy friend, either for fear to displease him, or for malice to deceive him. *Plato.*

It is far better to speak the truth in a few words, than to keep silence with deep dissimulation.

Dissembling courtesies are like *Circe's* charms, which can turn vain-glorious fools into Asses, gluttonous fools into Swine, pleasant fools into Apes, and proud fools into Peacocks.

Deceit deserves deceit, and the end of treachery is to have no trust.

Craft hath need of cloaking, whereas truth is ever naked.

He that hath often been deceived with the lies of a dissembler, will scant give him credit when he bringeth a true tale. *Plato.*

The flattering of an enemy is like the melody of the Syrens, who sing not to stir up mirth, but allure unto mis-hap.

The mind of a crafty dissembler is hardned more by practice, then the hands of an Artificer by great labour.

Impia sub dulci melle venena latent.
Haredis fletus sub persona risus est.

Of Folly.

Defin. *Folly, or intemperancy in our actions, is an overflowing in voluptuousness, forcing and compelling all reason in such sort, that no consideration of loss or hinder-*

hinderance is able to stay or keep back him that is thorough long custome infected with vice, from betaking himself of set purpose to the execution of all his desires and lusts, as he that placeth his sole and soveraign good therein, seeking for no other contentation in any thing, but onely in that which bringeth to his senses delight and pleasure.

RAre wit and unfruitful wisdom are the next neighbours to folly.

There can be no greater vanity in the world, then to esteem the world, which esteemed no man; and to make little account of God, who so greatly regarded all men. *August.*

There can be no greater folly in man, then by much travel to encrease his goods, and with vain pleasures to lose his soul. *Greg.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainly carried away with all things is never delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the fool are brothers children. *Marc. Anvel.*

To be wanton without wit is apishness, and to be witty without wantonness is preciseness.

Fire is to be quenched in the spark; weeds are to be rooted out in the bud, and folly in the blossome.

Follies past are sooner remembred then redressed.

He that makes a question where there is no doubt, must take an answer where there is no reason.

Few vices are sufficient to darken many virtues. *Plutarch.*

He that lendeth to all that will borrow, sheweth great good will, but little wisdome.

Marriage leapeth into the saddle, and repentance upon the crouper. *Guevar.*

Vanity

Vanity is the path wherein youth marcheth; and folly the page that waits attendant upon their actions.

Pygmalion carved a Picture with his hand, and dored upon it with his heart.

He that makes curiosity in love will so long strain courtesie, that either he will be counted a solemn suter, or a witnes wooer.

Too much curiosity savoureth of self-love; and such as are too familiar run into contempt.

Folly refuseth gold, and frency preferment; wisdome seeketh after dignity, and counsel looketh for gain.

To make the thing proper to one which before was common to all, is a true note of folly and a beginning of discord.

The riotous that sickneth upon surfeit, and the fool that feeleth adversity, can very hardly be cured. *Solon.*

The fool wanteth all things, and yet if he had them could not use one of them.

Some be fools by nature, and some be crafty fools to get themselves a living; for when they cannot thrive by their wisdome, then they seek to live by folly.

Among the fooliſh, he is most fool that knoweth little, and yet would seem to know much. *Ag.*

To be overcome with affections is an evident token of folly.

It is a great folly for a man to muse much on such things as pass his understanding.

Folly is the poverty of the mind.

A well-favoured and fair person that is a fool is like a fair house and en evil Host harboured therein. *Diogenes.*

It is meer folly to hate sin in another, and, seeking to correct it, to fall into a greater sin thy self.

A fool that from base poverty is raised up to riches and worldy prosperity is of all men most forgetful,

ful, and friendly to his friends.

A thing done a fool knoweth; but a wise man foreseeth things before they come to pass.

The more riches that a fool hath, the foolisher he is.

The heart of a fool is in his mouth, but the mouth of a wise man is in his heart. *Starch.*

Instruction given to fools encreaseth folly.

Inter cætera mala hoc quoque habet stultitia, Semper incipit vivere. Seneca.

Sicut res auris ejus, nec gutter verba cognoscit: ita nec stultus sapientiam sapientis intelligit.

Of Flattery.

Defin. *Flattery is a pestilent and noisome vice: it is hardly to be discerned from friendship, because in every motion and affect of the mind they are mutually mingled together; but in their actions they are meer contraries, for flattery dissenteth from what it seems to intend.*

HE is unwise that rather respecteth the fawning words of a flatterer, then the little love of a faithful friend. *Aurel.*

Flattery resembles Swallows which in the Summer-time creep under every house, and in the Winter leave nothing behind them but dirt.

Flatterers blaze that with praise, which they have cause to blaspheme with curses.

To flatter a wise man shews want of wisdome in the flatterer.

As no Vermine will breed where they find no warmth no Vultures sleep where they find no prey, no Flies swarm where they see no flesh, no Pilgrims creep where there is no Cross; so there is no Parasite will lurk where he finds no gain.

He that seeketh by a plausible shadow of flattery to seduce a mind from chastity to adulterie, sinneth against the law of nature, in defrauding a man of his due,

due, his honour, and his reputation. *Lactan.*

Little things catch light minds, and fancy is a worm that feedeth first upon fenel.

White silver draweth black lines, and sweet words breed sharp torments.

It is better to fall among a sort of Ravens, then amongst flattering companions; for the Ravens never eat a man tell he be dead, but flatterers will not spare to devour him while he is alive. *Plutarch.*

Flattery is like a golden Pill, which outwardly giveth pleasure, but inwardly is full of bitterness.

Flatterers are like Trencher-flies, which wait more for lucre then for love.

Endeavour diligently to know thy self, so shall no flatterer deceive thee. *Bias.*

The flatterer diligently applieth himself to the time, and frameth his speech to please his Masters humour. *Ar*

Like as a Chameleon hath all colours save white, so hath a flatterer all points save honesty.

The wood maintaining fire is consumed by it; and riches, which nourish flatteries, by them come to nothing. *Stobæus.*

He that truly knows himself cannot be deceived by flattery.

Flattery is like friendship in shew, but not in fruit. *Sol*

To chide or flatter thy wife publickly, is the next way to make her doe ill privately.

Adulatio apertis & propitiis auribus recipitur, in præcordia ima descendit: venit ad me pro amico blandus inimicus. Senec.

Sicut sumenda sunt amara salubria, ita semper vitanda est amara dulcedo. Cicero.

Of Suspicion.

Defin. *Suspicion is a certain doubtfull fear of the mind detaining the heart timorously with sundry affections, and uncertain proceedings.*

IT is hard to blind ſuſpicion with a falſe colour, eſpecially when conceit ſtandeth at the doot of an enemy. *Aurel.*

Suſpicious heads want no ſophiſtry to ſupply their miſtruſt.

Let not thine heart ſuſpect what neither thine eyes ſee by reproof, nor thine ears hear report.

That man that is feared of many hath cauſe likewiſe to ſuſpect many. *Socrates.*

Miſtruſt no man without cauſe, neither be thou credulous without proof.

Suſpicion is a vertue, where a man holds his enemy in his boſome.

It is hard to harbour belief in the boſome of miſtruſt.

Where the party is known for a profeſſed foe, there ſuſpicious hate enſueth of courſe.

It is hard to procure credit where truth is ſuſpected.

Suſpicion is the poyſon of true Friendſhip. *Auguſt.*

It is better to ſuſpect too ſoor, then miſlike too late.

Small acquaintance breeds miſtruſt, and miſtruſt hinders love.

Suſpicion may enter a falſe action, but proof ſhall never bring in his plea.

Where vertue keepeth the fort, report and ſuſpicion may aſſail, but never ſack.

Suſpicion engendreth curioſity, backbiting, unquietneſs, factions, jealouſie, and many other miſchiefs.

Open ſuſpecting of others cometh of ſecret condemning our ſelves. *S. P. S.*

Where hateful ſuſpicion breedeth enmity, there it is hard with painted ſhadows to procure amity.

He that feareth nothing ſuſpecteth nothing.

Fools ſuſpect wiſe men, and wiſe men know fools.

When we ſuſpect our ſelves to be moſt miſerable, then is the grace of God moſt favourable. *Bernard.*

Beauty

Enuy is the true glass of divine vertue, and suspicion the mirrour in which we see our own noted dangers.

Suspect the meaning, and regard not speeches. *Socr.*

Banish from thy heart unworthy suspicion, for it poysoneth the excellency of the soul.

To suspect where there is cause, is sufferable; but to suspect without cause, is intolerable.

He that lives without offence never needs to suspect reproof.

Causeless suspicion is the next way to make him doe evil, which alwaies before did carry a constant meaning. *Bias.*

Octavius Augustus domum suam non solùm crimine, sed suspicione criminis, vacare voluit.

Sicut difficilè aliquem suspicatur malum, qui bonus est: sic difficilè aliquem suspicatur bonum, qui ipse malus est. Cicero.

Of Thoughts.

Defin. *Thought generally is all the imaginations of our brain, which, being a proposed object of the heart, maketh it continually revolve and work upon those conceits.*

THoughts of love the farther they wade the deeper they be; and desires ended with peril savour of greatest delight.

Carry thy thoughts sealed up with silence.

Thoughts are blossoms of the mind, and words the fruits of desires. *Hermes.*

There is nothing that more shorteneth the life of men then vain hope and idle thoughts.

To muse and meditate is the life of a learned man. *Cic.*

Cogitations and thoughts are the movings and travels of the soul. *Arist.*

There are no colours so contrary as white and black, no elements so disagreeing as fire and water,

not

nor any thing so opposite as mens thoughts and their words.

Think from whence thou comest, blush where thou art, and tremble to remember whither thou shalt go. *Bern.*

The mind is the Touch-stone of content.

Thoughts are not seen, but the face is the Herald of the mind.

Who thinks before he does, thriveth before he thinks.

Thoughts and conceits are the apparel of the mind. *S. P. S.*

He employeth his thoughts well that useth them rather to testifie his vertue; then to nourish his displeasure.

Let a Prince be guarded with Souldiers, attended by Counsellors, and shut up in Forts; yet, if his Thoughts disturb him, he is miserable. *Plutarch.*

Mens Thoughts are like Courtiers Cloaks, often shifted, and never more impatient then when they are shifted.

The Bow that standeth bent doth never cast straight: and the mind that is delighted with earthly pleasures seldome thinks on heavenly happiness.

It is an ancient custome in the malice of man; to hold nothing for well done but that which he thinketh well of, although it be evil; and to esteem nothing for evil but that which he hateth, although it be right good.

When death is at the door, remedy is too late; and when misfortune is happened, thought of prevention is bootless.

Cogitationes vagas & inutiles, & velut somno similes, nè recipias; quibus si animum tuum oblectaveris, quam omnia disposueris, testis remanebis.

Cogitationes sunt im providi animi respectus, & ad evagationem pronæ.

Of Wit.

Defin. *Wit is the first and principal part of the soul, wherein the mind, the understanding, and the memory are contained, which are most necessary for the direction of all good and vertuous actions.*

SHarpness of wit is a spark that sooneſt inflameth desire. *Chilo.*

One mans will is another mans wit.

The ornaments of wit are much more fair then the badges of nobility.

A bond-man to ire hath no power to rule other men by his own wit.

Strength wanting wit and policie to rule overthrows it self. *Horace.*

That which mans strength cannot bring to pass, wit and policie will soon dispatch.

Wine is such a whetstone for wit, that if it be often set thereon, it will quickly grind all the steel out, and scarce leave a back where it found an edge.

There be three things which argue a good wit, invention, conceiving, and answering.

Wit doth not commonly bend where Will hath most force.

A good wit ill imployed is dangerous in a Commonwealth. *Demost.*

He that in these daies seeketh to get wealth by wit, without friends, is like unto him that thinketh to buy meat in the market without money.

As the Sea-crab swimmeth alwaies against the stream, so doth wit alwaies against wisdome. *Pythag.*

As a Bee is oftentimes hurt with his own honey, so is wit not seldome plagued with his own conceit.

Wit without learning is like a tree without fruit. *Arist.*

Wit though it hath been eaten with the canker of

conceit

conceit, and fretted with the ruſt of vain love; yet being purified in the Still of wiſdome, and tried in the fire of zeal, will ſhine bright, and ſmell ſweet in the noſtrils of all young novices.

Wiſedome cannot be profitable to a fool, nor wit to him that uſeth it not.

The wit of man is apt to all goodneſs, if it be applied thereunto. *Diogenes.*

Mans wit is made dull through groſs and immoderate feeding.

Many by wit get wealth, but none by wealth purchaſe wit; yet both wit and wealth agree in the ſympathy.

He ſeemeth to be moſt ignorant that truſteth moſt to his own wit. *Plato.*

By how much the interiour ſenſes are more precious, and the gifts of the mind more excellent then the exteriour organs and inſtruments of the body; by ſo much the more is wit to be preferred before the outward proportion of lineaments.

He beſt perceiveth his own wit, who, though his knowledge be great, yet thinketh himſelf to underſtand little. *Plato.*

As empty veſſels make the loudeſt ſound, ſo men of leaſt wit are the greateſt bablers.

Recreation of wits ought to be allowed: for when they have a little reſted, they oftentimes prove more ſharp and quick. *Seneca.*

Words wittily ſpoken do awake and revive the judgment; but great and manifeſt examples perſwade the heart.

Wit in women is like oil in the flame, which either kindleth too great vertue, or too extream vanity.

Wit gotten by induſtry, though it be very hard in conceiving, yet it is not haſty in forgetting.

Quid non ingenio voluit natura licere?
——— *Nil non mortale tenemus,*
Pictoris exceptis ingeniique bonis. Ovid.

Of Wisedome.

Defin. *Wisdome is a general vertue, the Princess and guide of all other vertues, and that wherein the knowledge of our soveraign good and the end of our life consisteth; as also the choice of those ways by which we may come unto it.*

WIsdome shineth in the midst of anger.

It is wisdome to think upon any thing before we execute it. *Plotinus.*

By others faults wise men correct their own offences.

He is wise that is wise to himself. *Euripides.*

As it is great wisdome for a man to be Secretary to himself: so it is meer foolishness to reveal the inward thoughts of his heart to a stranger.

[illegible]is wisdome to look ere we leap; and folly to doubt [illegible]e no cause is.

It is more wisdome to lament the life of the Wicked then the death of the Just.

All is but lip-wisdome that wanteth experience. *S. P. S.*

In many injuries there is more security and wisdome to dissemble a wrong then to revenge it. *Alex. Severus.*

There can be no greater triumph, or token of wisdome, then to conquer affections.

To the wise it is as great a pleasure to hear counsell mixed with mirth, as to the foolish to have sport mingled with rudeness.

Wisdome is great wealth, sparing is good getting, and christ consisteth not in gold, but in grace.

Wisdome provideth things necessary, not superfluous. *Solon.*

He that enjoyeth wealth without wisdome possesseth care

care for himself; envy for his neighbours, spurs for his enemies, a prey for thieves, travel for his person, anguish for his spirit, a scruple for his conscience, peril for his love, woe for his children, and a curse for his heirs: because although he knows how to gather, yet he wanteth skill to dispose what he hath gotten.

He that is too wise is a very fool.

True wisdome teacheth us as well to do well as to speak well.

Sapience is the foundation and root of all noble and laudable things: by her we may attain a happy end, and learn to keep our selves from everlasting pain.

It is a point of great wisdome to know to what purpose the time best serveth.

Wisdome is a tree that springeth from the heart, and beareth fruit in the tongue.

A wise man is never less alone then when he is alone. *Ambr.*

The first point of wisdome is to discern that which is false: the second, to know that which is true. *Lact.*

Wisdome is the food of the soul.

A wise mans Country is the whole world.

Wisdome garnisheth riches, and shadoweth povertie. *Socrat.*

Liberalitie knoweth not the circumstances how to give, if wisdome bend not the course by a right compass.

A valiant mind, forward in wit, and not guided by wisdome, runneth into many inconsiderate actions.

Wisdome is wealth to a poor man.

Many things imperfect by nature are made perfect by wisdome.

Of all the gifts of God, wisdome is most pure: she giveth goodnesse to good people, she pardoneth the wicked, she maketh the poor rich, and the rich honou-

rable, and ſuch as unfeignedly embrace her, ſhe maketh like unto God. *Hermes.*

Juſtice without wiſdome is reſolved into cruelty, temperance into fury, and fortitude into tyranny. *Cic.*

Wiſdome reformeth abuſes paſt, ordereth things preſent, and foreſeeth things to come.

We can in no ſort behave our ſelves more prudently, then by conſidering how we may deal prudently.

A man of perfect wiſdome is immortal; and one of an in-ſeeing underſtanding ſhall abound in wealth: ſo that a wiſe man ſhall live ever to purchaſe, and purchaſe ever to live.

It is not poſſible for that man to obtain wiſdome and knowledge which is in bondage to a woman. *Marc. Aurel.*

Wiſdome was begot by nature, nouriſhed by experience, and brought forth by learning, who like a Midwife putteth nothing in the mind, but delivereth and enfranchiſeth the over-burthened memory.

Power and magnanimity in a young Souldier is combated by old age, and taken priſoner by wiſdome.

The onely mother of extream miſchief, and firſt original of wars, was worldly wiſdome.

Wiſdome is like a thing fallen into the water, which no man can find except he ſearch at the bottom.

Oculorum eſt in nobis ſenſus acerrimus, quibus tamen ſapientiam non cernimus: quam illa ardentes amores excitaret ſui ſi videretur! Cicero.

Primus ad ſapientiam gradus eſt, ſeipſum noſcere: quod ut omnium difficilimum eſt, ita longè utiliſſimum.

Of Sermons.

Defin. *Sermons are ſpeech or talk commonly uſed of divine matters out of holy Scriptures, conferring either with God, or of God.*

SErmons are teſtimonies of obedience, and obedience to the Word of God is the mother of all vertues.

Ser-

Sermons consist of three heads, Reprehension, Admonition, and Comfort.

Sermons are the utterance of Angels from the mouths of good men.

A good mans Sermons are Lances to a bad mans Conscience, and balm to a penitent Sinner.

Honesty is the true beauty of the soul, and Sermons the excellency of a good tongue.

Four things issue from Sermons; Prudence, Temperance, Fortitude, and Justice.

Orations did ever prevail amongst the ignorant, so should Sermons amongst Christians.

Sermons gilt with words and not matter are like Images, that painted seem fair, but being looked into are found earth.

Sermons adorn men with wisdome, and give them knowledge of things past and things to come.

Sermons rain down knowledge and understanding, and bring to heaven those which follow them.

All the life of man which expresseth a worthy end, consisteth in contemplation and action, hearing of Sermons and imitating them.

The vertue of wisdome proceedeth from knowledge, and reason is gotten by hearing of Sermons.

This knowledge of good and evil cometh by hearing the word of God preached. *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the known good: but Sermons are beams proceeding from that true Sun, which doth not onely illuminate the understanding, but also kindleth the fire of zeal in mens hearts. *Amb.*

The vertue of Sermons among other vertues is like the vertue of sight among the five Senses.

Sermons have three eyes: Memory, Understanding, and Prudence.

Preachers in their Sermons reſemble Heralds declaring the meſſage of their Maſter.

Quantò magis quiſque in ſacris eloquiis aſſiduus fuerit, tantò ex eis uberiorem intelligentiam capit. Bern.

Omnia ſunt hominum ſubitò fluitantia motu,
Tempus in æternum vox viret una Dei.

Of Memory.

Defin. *Memory is that which preſerveth underſtanding, and keepeth faſt theſe things heard and learned; it is the mother of the Muſes, the treaſure of knowledge, the hearing of deaf things, and the ſight of the blind.*

THE memory of man is like a net, which holdeth great things, and letteth the ſmall come through. *Solon.*

Before thou ſleep, apparrel remembrance with what thou haſt ſaid and done waking.

No man ought to make his memory rich by ſearching out the ſecrets of God. *Bernard.*

There is a divine memory given of God, in which Casket the Jewels of wiſdome and ſcience are lockt. *Auguſt.*

Memory is the mother of the Muſes.

It is folly to remember that by which we forget our ſelves.

Themiſtocles was of ſo great memory, that he deſired to be taught the Art of forgetfulneſs.

We are faſhioned by wit, knowledge, and memory; but ſtudy conceits, and wed them together.

Boaſt not of the remembrance of all, but rather be ſorry for bearing that load in thy memory.

Memory is an enemy to reſt, and the chronicle of our misfortunes. *Auril.*

Remembrance of good things is the key which unlocks happy memory.

Memory is the ſouls treaſury, and thence ſhe

hath

hath her garment of adoration.

Never trouble thy head with remembrance of idle words, but apply thy wit to understand deep meanings.

Writing is the tongue of the hand, and the herald of memory.

Whatsoever thou bequeathest to memory, suffer it to sleep with her; after employ it, and it will have better abilitie.

Surfeits and cold confound memory. *Galen.*

The best remembrance is to think well, say well, and doe well: all other are superfluous.

Memory doth temper prosperity, mitigate adversitie, keeps youth under, and delights age. *Lactan.*

The remembrance of our old iniquities ought to work new repentance.

It is great wisdome to forget other mens faults, by remembring our own offences. *Socrat.*

The first Lesson that *Socrates* taught his Scholars was, *Reminiscere.*

Memoria non est futurorum, nec præsentium, sed præteritorum; unde sensus est præsentium, opinio seu fides futurorum & memoria præteritorum. Arist.

Memoria est signatarum rerum in mente vestigium. Cicero.

Of Learning.

Defin. *Learning is the knowledge and understanding of the Arts and Sciences; she is also the mother of vertue and perfection.*

IF a Governour or Captain be void of wisdome and learning, civil policy cannot be maintained, martiall discipline wanteth her greatest stay, and courage proveth rashnesse.

Learning in a Souldier is an armour of never-tainted proof, and a wounding dart unresistible. *Vegetius.*

Learning was the first founder of weals publick, and

and the first Crown of Conquest.

Learning addeth to Conquest perpetuity, when Fortunes Sun setteth at the first shining.

He that laboureth to instruct the mind with good and laudable qualities,, and vertues, and honest discipline, shall purchase praise with men, and favour with God. *August.*

Learning is the display of Honour, and Humility is sister unto true Nobility; the latter being as needful in a housholder, as the other in a man of arms is profitable.

It neither savoureth of learning, nor can be approved of wisedome, to give over-much credit to things which stand without reason.

The conquest of *Timotheus* won by Oratory and sweet words was good; so were the victories of *Democritus* effected with the sword: but in an absolute Commander let both the one and the other be resident.

In all thy conquests have soveraign regard to Learning, for therein was *Alexander* renowned, who in his conquest of *Thebes* sold all the free-men, (Priests onely excepted) and in the greatness of the Massacre not onely gave charge for the saving of *Pindarus* the Poet, but also himself saw both him, his house and family undamnified.

Learning is the temperance of youth, the comfort of old age, standing for wealth upon poverty, and serving for an ornament to riches. *Cicero.*

The most learning and knowledge that we have, is the least part of that we be ignorant of. *Plato.*

Those men are in a wrong opinion that suppose learning to be nothing available to the government of the Common-wealth.

Sleep and labour are enemies to learning.

It is less pain to learn in youth, then to be ignorant in age. *Solon.*

Mans

Mans understanding seeth, heareth, and liveth; all the rest is blind and deaf, wanting reason. *Plato.*

He is much to be commended that to his good bringing up addeth vertue, wisedome and learning.

False doctrine is the leprosie of the mind.

Be sober and chast among young folk, that they may learn of thee; and among old folk, that thou maist learn of them.

Nature without learning is blind. *Plat.*

A man cannot be better accompanied then among wise men, nor better spend his time then in reading of books.

If thou desire to be good, endeavour thy self to learn to know, and to follow the truth; for he that is ignorant therein, and will not learn, can never be good. *Cicero.*

Learning maketh young men sober, and comforteth old men; it is wealth to the poor, and treasure to the rich. *Arist.*

It is no shame for a man to learn that he knoweth not, of what age soever he be. *Isocrates.*

Of all things the least quantity is to be born, save of learning and knowledge; of which the more that a man hath, the better he may bear it.

Learn by other mens vices how filthy thine own are.

An opinion without learning cannot be good. *Sen.*

Doctrinæ radices amaræ, fructus dulces. Bion.

Vita hominis sine literis mors est, & vivi hominis sepultura. Cicero.

Of Knowledge.

Defin. *Knowledge is that understanding which we have both of our Creator, and of his works and will, and of our own selves; it is the store-house of all wisdome, and the beginning of our salvation.*

Know-

KNowledge is of such a qualitie, that the more a man knoweth, the more he encreaseth his desire to know.

The knowledge of all things is profitable, but the abuse of any thing is uncomely.

To know, and not be able to perform, is a double mis-hap. *Solon.*

Experience with instruction is the best way to perfection.

It is more to know how to use the victorie, then to overcome.

He that wanteth knowledge, science and nurture, is but the shape of a man, though never so well beautified with the gifts of nature.

Alexander the Great made so great account of knowledge and learning, that he was wont to say, he was more bound to *Aristotle* for giving him learning, then to his Father *Philip* for his life; sith the one was momentarie, and the other never to be blotted out with oblivion.

Learning and knowledge is of good men diligently sought for, and carefully kept in their bosomes, to the end that thereby they may know sin, and eschew the same, and know vertue, and attain unto it: for if it be not applied thereunto of them that have it, she leaveth in them her whole duty undone. *Plato.*

Perfect hearing is a great help in a man to obtain knowledge. *Isocrates.*

In war Iron is better then Gold; and in mans life knowledge is to be preferred before riches. *Socrates.*

The *Ægyptians* accounted it a most intolerable calamitie to endure but for three daies the darknesse which God sent unto them by *Moses*: how much more ought we to be afraid, when we remain all our life in the night of ignorance?

Doubtfulnes and untruth are the daughters of ignorance.

Above all things we should have a care to keep the body from diseases, the soul from ignorance, and the City from sedition. *Pythag.*

The best knowledge is for a man to know himself. *Socrates.*

He that well knoweth himself, esteemeth but little of himself; he considereth from whence he came, and whereunto he must go; he regardeth not the vain pleasures of this brittle life, but extolleth the law of God, and seeketh to live in his fear. But he that knoweth not himself is ignorant of God, wilfull in wickedness, unprofitable in his life, and utterly graceless at his death. *Macrob.*

The understanding and knowledge of vain men is but beast-like to those that are possessed with the heavenly Spirit which are secret and hid; and whenas they speak and utter their knowledge, all other ought to be silent.

Knowledge seemeth to be a thing indifferent both to good and evil.

Socrates thanked God onely for these three things: First, that he had made him a man, and not a woman; Secondly, that he was born a *Greecian*, and not a *Barbarian*; Thirdly, that he was a Philosopher, and not unlearned: esteeming the gifts of Nature and Fortune of no value, unless they be beautified with the gifts of the mind.

Experience is the Mistress of Age.

Cunning continueth when all other worldly wealth is wasted.

He that knoweth not that which he ought to know is a brute beast among men: he that knoweth no more then he hath need of is a man among brute beasts: and he that knoweth all that may be known is a God among men. *Pythag.*

He is sufficiently well learned that knoweth how

to

to doe well: and he hath power enough that can refrain from doing evil. *Cicer.*

To lack knowledge is a very evil thing; to think scorn to learn, is worse: but to withstand and repugn the truth against men of knowledge teaching the truth, is worst, and fartheſt from all grace.

No science is perfect that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the weal publick.

A man that is rich in knowledge is rich in all things: for without it there is nothing; and with it what can be wanting. *Solon.*

Endeavour thy self to doe so well, that others may rather envy at thy knowledge then laugh at thy ignorance.

Licet omnes scientiæ nobiles sunt, tamen divina est nobilior, quia ejus subjectum est nobilius. Arist.

Of Eloquence.

Defin. *Eloquence or Oratory is an art which teacheth the laudable manner of well-speaking: it is the ornament of the brain, and the gilt sometimes to an evil-reputed matter.*

THE speech of a man is a divine work, and full of admiration: therefore we ought at no time to pollute our tongues with vile and filthy talk.

Brevity is a great praise of Eloquence. *Cicero.*

Speech is the nourishment of the soul, which onely becomes odious and corrupt by the wickedness of men. *Isocrates.*

It is a special vertue to speak little and well.

Silence is a sweet Eloquence: for fools in their dumbness are accounted wise.

Many through Eloquence make a good matter seem bad, and a bad matter seem good.

Eloquence

Eloquence hath a double fountain: the one internal, proceeding from the mind, called the Divine guide; the other external, uttered in speech, called the messenger of conceits and thoughts. *Cicero.*

Internal Oratory aims at friendship towards a mans self, respecting onely the mark of vertue, through the instructions of Philosophy.

External Eloquence aims at friendship towards others, causing us to speak and teach whatsoever is fruitful and profitable for every one.

Internal speech maketh a man always agree with himself, it causeth him never to complain, never to repent; it maketh him full of peace, full of love and contentation in his own vertue, it healeth him of every rebellious passion which is disobedient to reason, and of all contentions between Wit and Will.

External carrieth with it all the force and efficacy to perswade.

Eloquence is made by air, beaten and framed with articulate and distinct sound; yet the reason thereof is hard to be comprehended by humane sense. *Quin.*

Words are the shadows of works, and Eloquence the ornament to both.

When the lips of perfect Eloquence are opened, we behold, as it were in a Temple, the goodly similitudes and images of the soul.

It is not so necessary that the Orator and the Law should agree in one and the same thing, as it is requisite the life of a Philosopher should be conformable with his doctrine and speech.

Eloquence is a profession of serious, grave, and weighty matters, and not a play constantly uttered to obtain honour onely.

All Oratory ought to have a reason for a foundation, and the love of our neighbour for a mark to aim at.

The tongue is a slippery instrument, and bringeth great

great danger to those that either neglect or defile it.

If Eloquence be directed with a religious understanding, it will sing us a song, tuned with all the concords of true harmony of vertue.

Eloquence ought to be like gold, which is then of greatest price and value when it hath least cross in it.

A dry and thirsty ear must be watred with Eloquence, which is good to drink: and that Eloquence, grounded upon reison onely, is able to content and satisfie the hearing.

The goodliest assembly in the world is where the Graces and Muses meet together.

Unprofitable Eloquence is like Cypress-trees, which are great and tall, but bear no fruit.

Babling Oratours are the thieves of time, and compared to empty vessels, which give greater sound then they that are full.

The tongue by Eloquence serveth both to perfect and instruct others, and likewise to hurt and corrupt others.

There be two onely times for a man to shew Eloquence, the one, when the matter is necessary; the other, when a man speaketh that which he knoweth.

Great men ought to be considerate in their speech, and to be eloquent in sententious words, of another phrase then that of the vulgar sort; or else to be silent, wanting the vertue of Eloquence. *Guevar.*

Men ought to be more considerate in writing then in speaking: because a rash and indiscreet word may be corrected presently; but that which is written can no more be denied or amended, but with infamy.

Oratory is the spur to arms: for the eloquent Oration of *Isocrates* was the first trumpet that gave *Philip* an alarm to the *Asian* wars, which *Alexander* his son without intermission ended.

ut hominis decus eſt ingenium, ſic ingenii lumen eſt elocutio. Cicero.

Orationis facultas præcipuum naturæ humanæ bonum eſt.

Of Poetry.

Defin. *A Poet was called* Vates, *which is as much as Divine, Fore-ſeer, or Prophet: and of this word* Carmina, *which was taken for Poeſie, came this word Charm, becauſe it is as a divine inchantment to the ſenſes, drawing them by the ſweetneſſe of delightful numbers to a wondrous admiration. The Greeks derive a Poet from this word* Poicin, *which ſignifieth to make; and we, following it, call a Poet a maker: which name how great it is, the ſimpleſt can judge: and Poetry* Ariſtotle *calleth an art of imitation, or, to ſpeak metaphorically, a ſpeaking picture.*

WItty Poems are fit for wiſe heads, and examples of honour for ſuch as triumph in vertue.

Think thy ſelf to be a good Orator and Poet, when thou canſt perſwade thy ſelf to do that which thou oughteſt.

A King ought now and then to take pleaſure in hearing and reading of Comedies; becauſe thereby he may perceive and hear many things done in his Realm, which otherwiſe he ſhould not know. *Jem.*

Poetry quickneth the wit, ſweeteneth the diſcourſe, and tickleth the ear.

Poetry applied to the praiſes of God knitteth the ſoul unto him, ſoundeth the ſenſes, moderateth griefs, and temperateth hatred. *Guevar.*

Art is taught by Art, but Poetry onely is the gift of God.

Poetry dividing a man from himſelf maketh him worthily his own admirer.

As the ſeal leaveth the impreſſion of his form in wax,

wax; so the learned Poet engraveth his passions so perfectly in mens hearts, that the hearer almost is transformed into the author.

A corrupt subject defraudeth Poetry of her due praise.

A true Poet in his lines forgetteth profane pleasure, but approveth doctrine.

Love heateth the brain, and anger maketh a Poet. *Juvenal.*

Poetry is another nature, making things seem better then they are by nature.

Impious Poets make *Chio* a *Thais*, *Helicon* a brothel-house, and themselves contemptible.

Painting is a dumb Poesie, and Poesie a speaking Painting.

It was written of *Socrates*, that he was ill brought up to Poetry, because he loved the truth.

He which first invented the Iambick versifiing, to bite and quip, was the first that felt the smart thereof.

Ease is the nurse of Poetry. *S. P. S.*

Poets are born, but Orators are made.

O sacer & magnus vatum labor! omnia fato
Eripis, & dona populis mortalibus ævum.
Carmina quam tribuent, fama perennis erit

Of Admiration.

Defin. *Admiration is a passion of the soul which by a sudden apprehension exalteth the powers, and makes them as in a trance, sleeping in judgment of the present object, thinking all things to be wonderfull that it beholdeth.*

They are unfortunate Princes that neither will be taught to admire themselves, nor wonder at their facts. *Petr.*

In vain is he fortified with terrour that is not guarded with love and admiration.

They should list to doe least that may doe what they

ey will, either in art or admiration.

He that will lose a friend to be rid of a foe, may be mired for his policy, but not for his charity.

Princes, for all their admirations, buy their quiet th wrongs.

It is better for a few eyes to make a little river, then r all fights to infer an admiration.

Realms get nothing by change, but perils and admi- tion.

Depth of words, height of courage, and largeness of agnificence, get admiration.

Those which wish for Princes, endure them like onders, nine days.

Some by admiring other mens vertues, become ene- ies to their own vices. *Bias.*

Wisdome doth prefer and admire the unjustest peace efore the justest war.

It is a sign of a malicious mind, not to admire the man hat is worthy of admiration. *Marc. Aurel.*

He that from a man of strength and admiration takes way his right, augmenteth his strength, and gives him nore right.

Over-shadowing providence blindes the sharpest and most admired counsels of the wise, that they cannot iscern their nakedness. *Hermes.*

Admire with love, and love with joy in the midst of woe. *S. P. S.*

Ill-perswading want, wronged patience, looseness nd force, are the breeders of Civil wars and admira- ion.

Men wholly used to war, wonder at the name of peace.

They which are brought up in admiration and bloud, think it best fishing in troubled waters.

The weather-like vulgar are apt to admire every thing, and ready to turn as often as the tide. *Socrat.*

It

It were a wonder beyond wonder, if injuſtice ſhould keep what impiety hath gotten.

An eaſie-yielding zeal quickly is overcome with admitting of gravities Eloquence.

It is no wonder that the armed power doth either find right, or make right; for what may he not that may what he will?

Our knowledge muſt be terrour, and our skil fearfulneſs, to admire the work of him which made all things.

Admiratio peperit Philoſophiam.

Admiratio quæ magna eſt non parit verba, ſed ſilentium.

Of Schools.

Defin. *A School is the nurſery of learning, or the ſtore-houſe from whence the mind fetcheth inſtructions and riches; adorning the ſoul with mental vertues and divine knowledge.*

TYrannie is vile in a School-maſter: for youth ſhould rather be trained with courteſie then compulſion.

Becauſe youth by nature is wild, therefore ſhould School-maſters break them by gentleneſs.

That child is groſs-witted, which being throughly ſchool-taught continues ſtill barbarous.

Women prove the beſt School-maſters, when they place their delight in inſtructions.

Women ought to have as great intereſt in Schools as men, though not ſo ſoon as men; becauſe their wits being more perfect, they would make mens reputations leſs perfect.

Two things are to be regarded in Schools and School-maſters: firſt, wherein Children muſt be taught; next, how they ſhould be taught.

A School ſhould contain four principal rudiments; that is, Grammar, Exerciſe, Muſick, and Painting.

Grammar

Grammar is the door to Science, whereby we learn to ſpeak well and exactly.

Education is a ſecond nature, and the principles learnt in Schools the beſt education.

The nature of man is like a pair of Balance, guided by School-rules and cuſtome.

If the royalleſt-born creature have not his nature refined with School-rudiments, it is groſs and barbarous.

A Phyſitians ſtudy is the School of Philoſophy. *Muſonius.*

Nature not manured with knowledge bringeth forth nothing but thiſtles and brambles.

Nature in ſome ſort is a ſchool of decency, and teacheth rules of honeſt civilitie.

The beſt wiſdome is to know a mans ſelf: and learning and Schools firſt bring that knowledge.

Mans nature, being the inſtinct and inclination of the ſpirit, is bettered by School-rudiments.

The want of School-doctrine is the firſt corruption of nature.

Lions are tamer then men, if Doctrine did not bridle them.

Schools tame Nature, and tamed Nature is perfect vertue.

Every good beginning cometh by nature, but the progreſs by School-education.

Courage and greatneſs is as much aſpired to in Schools, as from Nature.

Educatio eſt prima, ſecunda, tertia pars vitæ: ſine qua omnis doctrina eſt velut armata injuſtitia.

——Nunc adhibe puro
Pectore verba, puer, nunc te melioribus offer.
Quo ſemel eſt imbuta recens, ſervabit odorem.
Teſta diu. Horat.

Of

Of Ignorance.

Defin. *Ignorance is that defect which causeth a man to judge of evil things, to deliberate worse; not to know how to take the advantage of present good things, but to conceive ill of whatever is good in mans life.*

IT proceedeth of a light judgement to credit all things that a man heareth, and to doe all things that he seeth. *Socrat.*

Ignorance hath alwaies the boldest face.

To abound in all things, and not to know the use of them, is plain penury.

Ignorance is a madness of the mind.

It is great shame for an old man to be ignorant in the knowledge of Gods law.

Idleness engendreth ignorance, and ignorance engendreth errour.

There is nothing worse then to live beastly, and out of honest order: and the greatest and most evident cause thereof is the sin of ignorance, which is an utter enemy to knowledge. *Plato.*

Through want of wit cometh much harm, and by means of ignorance much good is left undone.

Where there is no capacitie, there perswasions are in vain. *Socrates.*

It is better teaching the ignorant by experience, then the learned by wisdome.

To rule without regard, to urge without reason, and to laugh immoderately, are manifest signs of ignorance.

Ignorance in adversitie is a blessing, in prosperitie a scorn, in science a plague.

He that knoweth not how much he seeketh, doth not know when to find that which he lacketh.

There can be no greater ignorance then presumption.

Ignorance is no excuse for faults, sith we have power of knowledge.

It

It is better to be unborn then untaught: for ignorance is the root of misfortune. *Plato.*

Ignorance is never known to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe then his own ignorance, for it destroyeth where it liveth. *Lactan.*

He is an ignorant Musician that can sing but one song; but he is more accursed that knoweth no vertue.

Ignorance is a dangerous and spiritual poison, which all men ought warily to shun. *Greg.*

Ignorance is a sickness of the mind, and the occasion of all errours.

The soul of man receiving and comprehending the divine understanding, conducteth all things rightly and happily; but if she be once joyned with ignorance, she worketh clean contrary; and the understanding is unto the soul as the sight to the body. *Aug.*

From their lewd mother ignorance issue two daughters, Falshood and Doubt.

It is reported that Pope *Celestine* the fifth deposed himself by reason of his ignorance.

Ignorance believeth not what it seeth.

He that is ignorant in the truth, and led about with opinions, must needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errour.

The harder we receive our health, because we were ignorant that we were sick.

From small errours, no lett at the beginning, spring oft-times great and mighty mischiefs.

The chiefest cause and beginning of errour is, when men imagine those things to please God which please themselves, and those things to displease God wherewith they themselves are discontented.

An errour begun is not to be overcome with violence, but with truth.

Custome,

Custome, though never so ancient, without truth, is but an old errour. *Cyprian.*

He that erreth before he knows the truth ought the sooner to be forgiven. *Cyprian.*

A wilful-minded man is subject to much errour.

Unicum est bonum scientia; & malum unicum ignorantia. Imperitiam comitatur temeritas.

Of Goodnesse.

Defin. *Goodness is that which includeth in it self a dignity that savoureth of God and his works, having a perpetuity and stedfastness of godly substance.*

GOodnes in general makes every one think the strength of vertue in another, whereof they find the assured foundation in themselves. *Plato.*

As oft as we do good, we offer sacrifice.

It is too much for one good man to want.

A man may be too just and too wise, but never too good. *Socrat.*

The humour of youth is ever to think that good whose goodness he seeth not.

There is no good unless it be voluntarie.

A good mans wish is substance, faith, and fame:
Glory and grace according to the same.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good who maketh other men fare the better for his goodness.

Thou canst not be perfectly good when thou hatest thine enemy; what shalt thou then be when thou hatest him that is thy friend? *Socrates.*

There is no greater delectation and comfort to a good man, then to be seen in the companie of good men. *Ploto.*

The further a good man is known, the further his vertues

vertues ſpread and toot themſelves in mens hearts and remembrance.

Whatſoever is right and honeſt, and joyned with vertue, that alone is onely good.

He that is mighty, is not by and by good; but he that is good, is preſently mighty. *Iſocrates.*

The goodneſs that proceedeth from an ignorant man is like the herbs that grow upon a dunghil.

Riches will decay, proſperity may change: but goodneſs doth continue till death.

The more our grace and goodneſs doth increaſe, the more our ſouls addreſs themſelves to God. *Baſil.*

As God is all goodneſs, ſo loveth he all good things, as Righteouſneſs and Vertue; and hateth Vice and Wickedneſs.

The goodneſs of the ſoul is the moſt principal and chiefeſt goodneſs that can be. *Plato.*

Vir bonus & prudens (qualem vix reperit unum
Millibus è cunctis hominum conſultus Apollo)
Judex ipſe ſui totum ſe explorat ad unguem.
Difficile eſt hominibus perſuadere, bonitatem propter ipſam diligendam. Cicero.

Of Comfort.

Defin. *Comfort in an eaſe, help, or conſolation in our troubles and adverſities, which disburthening the mind, reſtores it to calm and quiet patience.*

COmfort in extremity healeth many wounds, pacifieth the diſcontented heart, and governeth the mind.

Troubles are but inſtructions to teach men wit: for by them thou mayeſt know falſhood from faith, and thy truſty friend from thy traitourous foe.

Deſpair not when all worldly means are done: for God will raiſe thee, if thou truſt in him. *Auguſt.*

Grieve not at Affictions, for they are the rods wherewith God beateth his children.

There is nothing grievous, if the thought make it not.

Art thou backbited; rejoyce, if guiltleſs; if guilty, amend.

Be not diſcontented at the loſs of children, for they were born to die.

There is nothing the world can take away, becauſe the world giveth nothing: fame periſheth, honours fade, wealth decaieth; onely true riches is our conſtancy in all caſualties. *Aurel.*

All things are vanity which are under the Sun, all things continual labour and travel: what hath a man to mourn for them, when all things he can loſe in this life are but fading and miſerable?

That comfort is vain that taketh not away the grief. *Plato.*

To a mind afflicted with ſorrow, the beſt remedy is, to defer counſel until the party be more apt to take conſolation. *Mar. Aurel.*

Let not ſorrow over-much moleſt thee; for when thou haſt wept thy worſt, grief muſt have end.

Wrong is the trial of thy patience.

Sickneſs is the priſon of the body, but comfort the liberty of the ſoul. *Plato.*

The beſt comfort to a miſer is to behold the overflow of his wealth.

The ſuſpectleſs, the temperate, and the wiſe men, are never uncomfortable.

By ſorrow the heart is tormented; by comfort when it is half dead it is revived.

Sad ſighs write the woes of the heart; and kind ſpeeches comfort the ſoul in heavineſs.

Aſſurance puts away ſorrow, and fear poiſons comfort. *Stobæus.*

He that will be truly valiant, muſt neither let joy nor grief overcome him: for better not to be, then to be a bondſlave to paſſion.

He

He that coveteth comfort without ſorrow, muſt apply his wit in following wiſdome.

To friends afflicted with ſorrow, we ought to give remedy to their perſons, and conſolation and comfort to their heart.

The multiplying of comfort is the aſſwaging of cares. *Solon.*

In the midſt of all thy cares let this be thy chiefeſt comfort: hard things may be mollified, ſtreight things may be looſened, and little things ſhall never grieve him that can hanſomely bear them.

Sorrow ſeldome taketh place in him that abſtaineth from four things: that is, from haſtineſs, wilful frowardneſs, pride, and ſloth.

Mala de te loquuntur homines, ſed mali: non de te loquuntur, ſed de ſe.

Flebile principium melior fortuna ſequuta eſt.

Of Patience.

Defin. *Patience is an habit that conſiſteth in ſuſtaining ſtoutly all labours and griefs for the love of honeſty: it is that excellent good thing that keepeth the tranquillity of our ſpirit as much as may be in adverſities, and not to complain of that which is uncertain.*

Patience is a voluntary adventuring of hard things for the deſire of vertue. *Socrates.*

The remedy of injuries is, by continual patience to learn to forget them. *Pub.*

He is worthy to be counted courageous, ſtrong and ſtout, who doth not onely with patience ſuffer injuries, rebukes and diſpleaſures done unto him, but alſo doth good againſt thoſe evils. *Ariſt.*

Better it is to offer thy ſelf in Triumph, then to be drawn to it by diſhonour. *Appian.*

It is a ſpecial ſign of heroical magnanimity, to deſpiſe light wrongs, and nothing to regard mean adventures.

It is good to forbear to talk of things needleſs to be ſpoken: but it is much better to conceal things dangerous to be told.

Patience is ſo like to fortitude, that it ſeemeth ſhe is either her ſiſter or her daughter.

The common ſort do take revenge for their credit: but noble minds forgive for their vertue.

Patience without comfort brings peril of conſumption.

It is a pleaſant tarrying that ſtayeth from evil doing.

The end of patience is the expectation of promiſes.

That is to be born with patience which cannot be redreſſed with carefulneſs.

It is not merit to ſuffer perſecutions, if we have no patience therein.

It is more ſafety to forget an injury, then to revenge it. *Aurel.*

The ſweeteſt ſalve for miſery is patience, and the onely medicine for want is content.

Patience is the beſt ſalve againſt love and fortune.

To ſuffer infirmities, and diſſemble miſ-hap, the one is the office of a conſtant ſick man, the other of a cunning States-man.

To be diſcreet in proſperity, and patient in adverſity, is the true motion and effect of a vertuous and valiant mind. *Cicero.*

Quintus Fabius, after he had been Conſul, diſdain'd not to march under the Enſigni of other Conſuls.

Patience being oft provoked with injuries, breaketh forth at laſt into fury.

It is good for a good man to wiſh the beſt, to think upon the worſt, and patiently to ſuffer whatſoever doth happen.

Humility, patience and fair ſpeech are the pacifiers of wrath and anger.

He

He seemeth to be perfectly patient that in his fury can subdue his own affections.

Patience and Perseverance are two proper notes whereby God's children are truly known from Hypocrites, Counterfeit, and Dissemblers. *August.*

In suffering of afflictions patience is made more strong and perfect.

The troubles that come of necessity ought to be born with boldness and good courage.

The best way for a man to be avenged, is to contemn injury and rebuke, and to live with such honesty and good behaviour, that the doer of wrong shall at last be thereof ashamed, or at the least lose the fruit of his malice; that is, he shall not rejoyce, nor have glory of the hinderance and damage. *Plato.*

——— Serpens, sitis, ardor, arenæ,
Duleia virtuti; gaudet patientia duris.
Leniter ex merito quic quid patiare ferendum est.

Of Friendship.

Diffin. Friendship is a community of a perpetual will, the end whereof is fellowship of life; and it is framed by the profit of a long-continued love. Friendship is also as inveterate and ancient love, wherein is more pleasure then desire.

FRiendship is a perfect consent of things appertaining as well unto God as to man, with benevolence and charity.

Friendship in good men is a blessing, and stable connexing of sundry wills, making of two persons one, in having and suffering: and therefore a friend is properly called a Second-self, for that in both men is but one mind and possession; and that which more is, a man rejoyceth more at his friends good hap, then he doth at his own. *Aurel.*

True and perfect friendship is to make one heart and mind of many hearts and bodies.

It is the property of true friends to live and love together; but feigned friends flie from a man in time of trial.

Friendſhip judgeth without partiality, and affection winketh at apparent follies.

A friends love cannot be recompenſed with riches, when (for his friend) he putteth his life in jeopardy.

To diſſwade a man in a courſe of honour, were not the part of a friend, and to ſet one forward in folly, no diſcretion in a man.

Friends meeting after long abſence are the ſweeteſt flowers in the garden of true affection.

The love of men to women is a thing common and of courſe; but the friendſhip of man to man is infinite and immortal. *Plato.*

The fellowſhip of a true friend in miſery is always ſweet, and his counſels in proſperity are always fortunate.

Friendſhip, being an equity of reciprocal good will, is of three kinds; the one of neighbourhood, the other hoſpitality, the laſt love. *Ariſt.*

Love is confirmed either by gifts, or ſtudy of vertue: then goeth it from a paſſion to a perfect habit, and ſo leaveth the name of Love, and is call'd Friendſhip, which no time can violate.

We ought to uſe a friend like gold, to try him before we have need.

He is a true friend whoſe care is to pleaſure his friend in all things, moved thereunto by a meer good will which he beareth unto him. *Ariſt.*

It is no ſmall grief to a good nature to try his friend. *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfect amity conſiſteth in equality, and agreeing of the minds.

A friend unto a friend neither hideth ſecret nor denieth money.

The

The want of friends is perillous, but ſome friends prove tedious.

The words of a friend joyned with true affection give life to the heart, and comfort to a care-oppreſſed mind. *Chilo.*

Friends ought always to be tried before they are truſted; leſt ſhining like the Carbuncle, as if they had fire, they be found when they be touched to be without faith.

Good will is the beginning of friendſhip, which by uſe cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary that thou doe the works that belong unto a friend.

Among friends there ſhould be no cauſe of breach; but with a diſſembler no care of reconcilation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and ſcornful people are perillous friends.

Friendſhip ought to be ingendered of equalneſs: for where equality is not, friendſhip cannot long continue. *Cicero.*

Where true friends are knit in love, there ſorrows are ſhared equally.

Friends muſt be uſed as Muſicians tune their ſtrings, who finding them in diſcord, do not break them, but rather by intenſion or remiſſion frame them to a pleaſant conſent.

In muſick there are many diſcords, before they can be framed to a Diapaſon; and in contracting of good will, many jarrs before there be eſtabliſhed a true and perfect friendſhip.

A friend is in proſperity a pleaſure, in adverſity a ſolace, in grief a comfort, in joy a merry companion, and at all times a ſecond ſelf.

A friend is a precious Jewel, within whoſe boſome one may unload his ſorrows, and unfold his ſecrets.

As fire and heat are inſeparable, ſo are the hearts of faithful friends. *Ariſt.*

He that promiſeth ſpeedily, and is long in performing, is but a ſlack friend.

Like as a Phyſician cureth a man ſecretly, he not ſeeing it: ſo ſhould a good friend help his friend privily, when he knoweth not thereof.

The injury done by a friend is much more grievous then the wrongs wrought by an enemy.

Friendſhip is given by nature for a help to vertue, not for a companion of vices.

Friendſhip ought to reſemble the love between man and wife, that is, of two bodies to be made one Will and Affection.

The property of a true friend is, to perform more then he promiſeth; but the condition of a diſſembler, is to promiſe more then he meaneth to perform.

Great profers are meet to be uſed to ſtrangers, and good turns to true friends.

If thou intend to prove thy friend; ſtay not till need and neceſſity urgeth thee; leſt ſuch trial be not onely unprofitable and without fruit, but alſo hurtful and prejudicial.

The opinion of vertue is the fountain of friendſhip.

Feigned friends reſemble Crows, that flie not but toward ſuch places where there is ſomething to be fed upon.

He that ſeeketh after a ſwarm of friends commonly falleth into a waſps neſt of enemies.

Friendſhip oftentimes is better then conſanguinity.

A friendly admonition is a ſpecial point of true friendſhip.

It is beſt to be praiſed of thoſe friends that will not ſpare to reprehend us when we are blame-worthy.

He that will not hear the admonition of a friend, is worthy to feel the correction of a foe.

He

He which goeth about to cut off friendſhip, doth even as it were go about to take the Sun from the world. *Cicero.*

There is no more certain token of true friendſhip, then is conſent and communicating of our cogitations one with another. *Cicero.*

Unity is the eſſence of amity.

He that hath no friend to comfort him in his neceſſity, lives like a man in the wilderneſs, ſubject to every beaſts tyranny. *Bias.*

Believe after trial, and judge before friendſhip.

The fault which thou ſuffereſt in thy friend, thou committeſt in thy ſelf.

Shew faithfulneſs to thy friend, and equity to all men. *Protag.*

No wiſe man will chuſe to live without friends, although he have plenty of worldly wealth.

Though a wiſe man be contented and ſatisfied with himſelf: yet will he have friends, becauſe he will not be deſtitute of ſo great a vertue.

There be many men that want not friends, and yet lack true friendſhip.

Never admit [illegible] thy friend whom by force thou haſt brought into [illegible].

He is not meet to be admitted for a faithful friend, who is ready to enter amity with every one.

Admit none to thy friend, except thou firſt know how he hath dealt with his other friends before: for look how he hath ſerved them, ſo will he likewiſe deal with thee.

The agreement of the wicked is eaſily upon a ſmall occaſion broken, but the friendſhip of the vertuous continueth for ever. *Hermes.*

As mighty flouds, by how much they are brought into ſmall rivers, by ſo much they loſe of their ſtrength: ſo friendſhip cannot be amongſt many, without abating the force thereof. *Plato.*

Be slow to fall into friendship; but when thou art in, continue firm and constant. *Socrates.*

Illud amicitiæ quondam venerabile nomen
Præstat, & in quæstu pro meretrice sedet.

Of Temperance.

Defin. *Temperance is that light which driveth away round about her the darkness and obscurity of passions; she is of all the vertues most wholesome; for she preserveth both publickly and privately humane society, she lifteth up the soul miserably thrown down in vice, and restoreth her again into her place. It is also a mutual consent of the parts of the soul, causing all disorder and unbridled affections to take Reason for a rule and direction.*

TEmperance calleth a man back from gross affections and carnal appetites, and letteth him not to exceed, neither in foolish nor in ungodly sorrowing. *Solon.*

A young man untemperate and full of carnal affection quickly turneth the body into age and feeble infirmities. *Anaxagoras.*

He cannot commend temperance that delighteth in pleasure, nor love government that liketh riot.

Constancy and temperance in our actions make vertue strong.

Men must eat to live, and not live to eat.

In private Families Continence is to be praised; in publick Offices, Dignity.

Intemperance is the fountain of all our perturbations.

The pride of the flesh is to be curbed and restrained with the sharp bit of Abstinence. *Arist.*

The moderation of the mind is the felicity thereof.

Frugality is the badge of discretion; Riot, of intemperance.

He

He that is not puffed up with praise, nor afflicted with adversities, nor moved by slanders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleasure can never be wise and temperate.

Temperance by forbearing to be revenged reconcileth our enemies, and by good government conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it self. *Her.*

It is not temperance which is accompanied with a fearfull mind: but that is true Temperance, where the heart hath courage to revenge, and Reason power to restrain the heart.

Trim not the house with Tables and Pictures, but paint and gild it with Temperance: the one vainly feedeth the eyes, the other is an eternal ornament which cannot be defaced. *Epictetus.*

Temperance is so called, because it keepeth a mean in all those things which belong to the delighting of the body. *Arist.*

Temperance crieth. *Nè quid nimis. Solon.*

The parts of Temperance are Modesty, Shamefacedness, Abstinence, Continency, Honesty, Moderation, Sparingness, and Sobriety. *Plato.*

Justice may not be without Temperance, because it is the chief point of a just man, to have his soul free from perturbations.

Heroical vertues are made perfect by the mixture of Temperance and Fortitude: which separated become vicious.

A temperate man which is not courageous quickly becometh a coward and faint-hearted.

Temperance is the mother of all duty and honesty.

In Temperance a man may behold Modesty without any perturbation of the soul.

Tempe-

Temperance compelleth men to follow reason, bringeth peace to the mind, and mollifieth the affections with concord and agreement. *Socrat.*

He is worthy to be called a moderate person, who firmly governeth and bridleth (through reason) the vice of sensuality, and all other gross affections of the mind. *Avel.*

Nihil reperiri potest tam eximium, quam istam virtutem moderatricem animi, temperantiam non latere in tenebris, neque esse abditam, sed in luce. Cicero.

Non potest temperantiam laudare is qui ponit summum bonum in voluptate: est enim temperantia libidinum inimica.

Of Innocency.

Defin. *Innocency is an affection of the mind so well framed that it will hurt no man either by word or deed, a tower of brass against slanderers, and the onely balm, or cure of a wounded name, strengthening the conscience, which by it knoweth its owne purity.*

THere can be no greater good then Innocency, nor worse evil then a guilty Conscience.

The Innocent man is happy, though he be in *Phalaris* Bull. *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong maketh sick the innocency of the soul.

Riches and honour are broken Pillars, but innocency is an unmoving Column.

Innocency and prudence are two anchors, that cannot be torn up by any tempest.

Innocency to God is the chiefest incense; and a conscience without guile as a sacrifice of the sweetest savour. *Aug.*

Innocency being stopped by the malignant, taketh breath

breath and heart again, to the overthrow of her enemies. *Cicero.*

As fire is extinguished by water, so innocency doth quench reproach.

Of all treasures in a Common-wealth, the innocent man is most to be esteemed.

Innocency is in some sort the effect of Regeneration. *Bern.*

Religion is the soul of innocency, moving in an unspotted conscience.

Innocency is built upon divine reason.

Humane happiness consisteth in innocency of the soul and uncorrupt manners.

All innocency consisteth in mediocrity, as all vice doth in excess.

Innocency is a good which cannot be taken away by torment. *Marc. Aurel.*

Innocency is the most profitable thing in the world, because it maketh all things else profitable.

Innocency, Palm-like, groweth in despight of oppression.

Beauty is a flower soon withered, health is soon altered, strength by incontinence abated; but innocency is divine and immortal.

Innocency is an assured comfort, both in life and death.

As length of time diminisheth all things, so innocency and vertue increase all things.

The fear of death never troubleth the mind of an innocent man. *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellency in age.

Nature, Reason, and Use, are three necessary things to obtain innocency by. *Lactan.*

Ut Nepenthes herba addita poculis omnem convivii tristitiam discutit; ita bona mens justa nobis omnem vitæ solicitudinem abolet.

Of

Of Kings.

Defin. *Kings are the ſupreme Governours and Rulers over Statts and Monarchies, placed by the hand of God, to figure to the world his almighty power. If they be vertuous, they are the bleſſings of the Realm; if vitious, ſcourges allotted for their Subjects iniquities.*

THE Majeſty of a Prince is like the lightning from the Eaſt; and the threats of a King like the noiſe of thunder.

Kings have long arms, and Rulers large reaches.

The life of a Prince is the rule, the ſquare, the frame and form of an honeſt life; according to the which their ſubjects frame the manner of their lives, and order their families; and rather from the lives of Princes do ſubjects take their patterns and examples, then from their Laws.

Subjects follow the example of their Princes, as certain flowers turn according to the Sun. *Horace.*

Princes are never without Flatterers to ſeduce them, Ambition to deprave them, and Deſires to corrupt them. *Plato.*

It belongeth to him that governeth to be Learned, the better to know what he doth; Wiſe, to find out how he ought to doe it; Diſcreet, to attend and take opportunity; and Reſolute in the action of Juſtice, without corruption or fear of any.

It is neceſſary for Princes to be ſtout and alſo rich, that by their ſtoutneſs they may gather their own, and by their riches repreſs their enemies.

It is better for a Prince to defend his own Country by juſtice, then to conquer anothers by tyranny.

That Prince who is too liberal in giving his own, is afterwards through neceſſity compelled to be a Tyrant, and to take from others their right.

As

As Princes become Tyrants for want of Riches, so they become vicious through abundance of treasure. *Plut.*

When an unworthy man is preferred to promotion, he is preferred to his own shame.

The Prince that is feared of many must of necessity fear many.

The word of a Prince is faith roial.

Princes must not measure things by report, but by the way of conscience. *Socrat.*

It behoveth a Prince or Ruler to be of such zealous and godly courage, that he always shew himself to be a strong wall for the defence of the truth.

The Princes Palace is like a common fountain or spring to his City or Country; whereby the common people by the cleanness thereof be long preserved in honesty, or by the impureness thereof are with sundry vices corrupted.

A King ruleth as he ought, a Tyrant as he listeth; a King to the profit of all, a Tyrant onely to pleasure a few. *Arist.*

A King ought to refrain the company of vicious persons: for the evil that they commit in his company is accounted his. *Plato.*

Rulers do sin more grievously by example then by act; and the greater governances they bear, the greater account they have to render, that in their own precept and ordinances they be not found negligent.

Not onely happy, but also most fortunate is that Prince that for righteousness of Justice is feared, and for his goodness beloved.

The greater that a Prince is in power above others the more he ought to excell in vertue above others.

When Princes most greedily do prosecute vices, then their enemies are busie in weaving some web of deadly danger. *Olaus.*

Princes

Princes by charging their Kingdomes with unjuſt Tributes, procure from their Su jects a wilful denial of due and moſt juſt payments.

He that poſſeſſeth an Empire, and knoweth not how to defend it, may loſe his poſſeſſion before he know who offended him.

It little profiteth a Prince to be Lord of many Kingdoms, if on the other part he become bond-ſlave to many vices.

It appertaineth unto Princes, as much to moderate their own pleaſures, as to give order for matters of importance.

Chi'dren born of Kings are compoſed of precious maſs, to be ſeparated from the common ſort. *Plat.*

Malice and Vice taking their full ſwindge through the career of the power and liberty which wicked Princes yield unto them, do puſh forward every violent paſſion, make every little choler turn to murther or baniſhment, and every regard and love, to rape and adultery, and covetouſneſs to confiſcation.

A Kingdome is nought elſe then care of anothers ſafety: for *Antiochus* told his ſon *Demetrius*, that their Kingdome was a noble ſlavery.

Self-love is not fit for Princes, nor pride an ornament meet for a Diadem.

Kings and Princes do loſe more in the opinions they hold, then in the reaſons they uſe.

It is no leſs diſcredit to a Prince to have deſtroyed many of his Subjects, then it is to a Phyſician to have killed many of his Patients.

Kings as they are men before God, ſo are they Gods before men. *Laſtan.*

It is very requiſite that the Prince live according to that law himſelf, which he would have executed upon others. *Archi.*

It

It becometh a King to take good heed to his Counsellors, in noting who ſooth his luſts, and who intend the publick profit; for thereby ſhall he know the good from the bad. *Plutarch.*

The ſtrength of a Prince is the friendſhip and love of his people.

That King ſhall beſt govern his Realm that reigneth over his people as a Father doth over his Children. *Ariſtil.*

So great is the perſon and dignity of a Prince, that in uſing his power and authority as he ought, he being here among men upon earth, repreſenteth the glorious eſtate and high Majeſty of God in heaven. *Amb.*

It is requiſite for all thoſe who have rule and governance in a Common-weal under their Prince, to know the bounds of their ſtate, and the full effect of their duty; that by executing Juſtice they may be feared, and by ſhewing mercy they may be loved. *Lactan.*

It is requiſite for Princes to place ſuch men in authority as care leaſt for it, and to keep them from government that preſs forward to it.

Except wiſe men be made Governours, or Governours be made wiſe men, mankind ſhall never live in quiet, nor vertue be able to defend her ſelf. *Plato.*

He that would be a Ruler or Governour, muſt firſt learn to be an obedient ſubject; for it is not poſſible for a proud and covetous-minded ſubject to become a gentle and temperate Governour. *Alex. Severus.*

When rule and authority is committed unto a good man, he doth thereby publiſh his vertue, which before lay hid: but being committed to an evil man, it miniſtreth boldneſs and licence to him, to doe that evil which before he durſt not doe.

Animata imago Rex putandus eſt Dei.
Nulla fides regni ſociis, omniſque poteſtas
Impatiens conſortis erit.——

Of

Of Nobility.

Defin. *Nobility is a glittering excellency proceeding from Anceſtors, and an honour which cometh from ancient Lineage and ſtock: it is alſo a praiſe that proceedeth from the deſerts of our elders and fore-fathers. And of this nobleneſs, there are three ſorts: the firſt bred of vertue and excellent deeds; the ſecond proceedeth from the knowledge of honeſt diſcipline and true ſciences, the third cometh from the Scutcheons and Arms of our Anceſtors, or from riches.*

NObility is of more antiquity then poſſeſſions. *Cicero.*

The time of our life is ſhort, but the race of Nobility and Honour everlaſting. *Cicero.*

Nobleneſs of birth is either univerſal, or particular: the firſt, to be born in noble and famous Countries; the latter, to come of noble Progenitors. *Ariſt.*

Nobility is beſt continued by that convenient means whereby it roſe.

He is not to be held for Noble that hath much, but he that giveth much.

It is requiſite for him that is Noble born, to take heed to Flatterers; for they will be ready daily to attend his perſon for profits ſake.

Nobility is a title quickly loſt; for if riches forſake it, or vertue abandon it, it ſtraightway becometh as a thing that had never been.

Whatſoever thy Father by his worthineſs hath deſerved, belongs not to thee; it is thine own deſerts that muſt make thee noble.

Vertue and Nobleneſs can never be ſeen in a man, except he firſt put away his Vices.

He that defendeth his Countrey by the ſword deſerveth

veth honour; but he that maintaineth it in peace meriteth more honour.

The Nobility which we receive from our Anceſtors, becauſe it cometh not from our ſelves, is ſcarcely to be counted our own.

To come of noble parentage, and not to be endowed with noble qualities, is rather a defamation then a glory.

Noble perſons have the beſt capacities: for whether they give themſelves to goodneſs or ungraciouſneſs, they do in either of them ſo excell, as none of the common ſort of people can come any thing nigh them. *Cicero.*

True Nobility conſiſteth not in dignity, lineage, great revenues, lands or poſſeſſions; but in wiſdome, knowledge and vertue, which in man is true Nobility, and that Nobility bringeth man to dignity.

True Nobility is not after the vulgar opinion of the common people, but is the onely praiſe and ſurname of vertue.

Omnes boni ſemper Nobilitati favemus, & quia utile eſt Reipublicæ nobiles eſſe homines dignos majoribus ſuis, & quia valere debet apud nos clarorum hominum bene de Republica meritorum memoria etiam mortuorum. Cicero.

——*Nobilitas ſola eſt atque unica virtus.*

Of Honour.

Defin. *Honour is a paſſion of the ſoul, a mighty deſire, Naturally coveted of all creatures, yet many times miſtaken, by unacquaintance with vertue.*

HOnour and glory labour in miſtruſt, and are born Fortunes bond-ſlaves.

Honour is the firſt ſtep to diſquiet, and dominion is attended with envy. *Gueva.*

The faith of a knight is not limited by value, but by honour and vertue.

Honour

Honour is the fruit of Vertue and Truth.

Honour, Glory and Renown is to many persons more sweet then life.

It is the chiefest part of honour for a man to joyn to his high office and calling the vertue of affability, lowliness, tender compassion, and pity: for thereby he draweth unto him, as it were by violence, the hearts of the multitude. *Olaus Magnus.*

The greater the persons be in authority that commit an offence, the more foul and filthy is the fault.

It better becometh a man of honour to praise an enemy, then his friend.

Happy is that Country whose Captains are Gentlemen, and whose Gentlemen are Captains.

Honour is no priviledge against infamy.

A man ought not to think it honour for himself to hear or declare the news of others, but that others should declare the vertuous deeds of him.

To attain to honour, Wisdome is the Pole-star; and to retain it, Patience is necessary.

The next way to live with honour, and die with praise, is to be honest in our desires, and temperate in our tongues.

The conditions of honour are such, that she enquireth for him she never saw, runneth after him that flies from her, honours him that esteems her not, demandeth for him that wills her not, giveth to him, that requires her not, and trusteth him whom she knoweth not.

Noblemen enterprising great things, ought not to employ their force as their own mind willeth, but as honour and reason teacheth. *Niphus.*

High and noble heirs which feel themselves wounded, do not so much esteem their own pain, as they are angry to see their enemies rejoyce.

The Captain which subdueth a Country by intreaty,

treaty, deſerveth more honour then he that overcometh it by battel.

Honour without quiet hurteth more then it doth profit.

He that regards his reputation muſt ſecond all things to his honour.

The heavens admit but one Sun, and high places but one Commander.

Men in authority are eyes in a State, according to whoſe life every private man applieth his manner of living.

It is not the place that maketh the perſon, but the perſon that maketh the place honourable. *Cicero.*

There is more honour purchaſed in pleaſuring a foe, then in revenging a thouſand injuries.

Where Hate bears ſovereignty, Honour hath no certainty.

Honour is brittle, and Riches are bloſſomes, which every froſt of Fortune cauſeth to wither.

Better it is for the honourable to be praiſed for many foes foiled, then for many barns filled.

A man having honour, and wanting wiſdome, is like a fair tree without fruit.

Exiguum nobis vitæ curriculum natura circumſcripſit; ſed honoris curſus ſempiternus.

Is honos videri ſolet, qui non propter ſpem futuri beneficii, ſed propter magna merita claris viris defertur & datur: eſtque non invitamentum ad tempus, ſed perpetuæ virtutis præmium.

Of Liberality.

Defin. *Liberality is an excellent uſe of thoſe benefits which God putteth into our hands, for the ſuccouring of many: which vertue is altogether joyned together with juſtice, and ought to be guided by moderation and reaſon.*

Bounties

BOunties best honour is to help the poor; and happines to live in good mens thoughts.

True bounty is never tied to suspect.

Liberality is approved by two fountains; the one is a sure judgment, the other is an honest favour.

That man is onely liberal which distributeth according to his substance, and where it is most needfull. *Thales.*

The whole effect of bounty is in love.

Who in their bounty do begin to want, shall in their weakness find their friends and foes.

He is called a liberal man, which according to his revenues giveth freely, when, where, and to whom he should.

He that may give, and giveth not, is a clear enemy; and he that promised forthwith, and is long before he performs, is a suspicious friend. *Aurel.*

Gifts make beggers bold; and he that lends must lose his friend, or else his money, without heed.

Bounty hath open hands, a zealous heart, a constant faith in earth, and a place prepared in heaven.

He never gives in vain, that gives in zeal.

They that be liberal do withhold or hide nothing from them whom they love; whereby love increaseth, and friendship is also made more firm and stable.

As liberality maketh friends of enemies, so pride maketh enemies of friends.

Liberality and thankfulness are the bonds of concord. *Cicer.*

A liberal-minded man can never be envious.

Bounty, for giving frail and mortal things receives immortal fame for his reward.

The needs of the liberal do more profit the giver, then benefit the receiver.

Liberality in a noble mind it excellent, although it exceed in the term of measure.

A li-

A liberal heart cauſeth benevolence, though ſometimes through misfortune ability be wanting.

It is a token of righteouſneſs to acknowledge heavens liberality, and to give praiſes to God for ſo great benefits. *Bern.*

The office of Liberality conſiſteth in giving with judgment. *Cicero.*

That liberality is moſt commendable which is ſhewed to the diſtreſſed, unleſs they have deſerved that puniſhment: for good deeds beſtowed upon undeſerving perſons are ill beſtowed.

The beſt property in a King is, to let no man excel him in liberality. *Ageſil.*

Extra fortunam eſt quicquid donatur amici:
Quas dederis ſolas ſemper habebis opes. Ovid.

Liberalitate qui utuntur, benevolentiam ſibi conciliant & (quod aptiſſimum eſt ad quietè viveadum) charitatem.

Of Benefits.

Defin. *Benefits are thoſe good turns which are received either by deſert, or without deſert, tending to our happineſs of life, or amendment of manners*

IT is a great commendation in the giver, to beſtow many benefits upon him which deſerveth well, and deſireth nothing.

He that mindeth to give muſt not ſay, Will you have any thing?

If thou promiſe little and perform much, it will make thy benefits to be the more thankfully received. *Ausel.*

He that knoweth not how to uſe a benefit, doth unuſtly as it.

He receives a benefit, in the giving thereof, who beſtows his gift on a worthy man.

He bindeth all men by his benefits, who beſtoweth them upon ſuch as do well deſerve them.

The

The liberal man doth daily seek out occasion to put his vertue in practice. *Cic.*

The memory of a benefit doth soon vanish away; but the remembrance of an injury sticketh fast in the heart.

He is a conquerour which bestoweth a good turn, and he vanquished which receiveth it.

As the Moon doth shew her light in the World which she Receiveth from the Sun: so we ought to bestow the benefits received of God to the profit and commodity of our neighbour.

This is a law that should be observed betwixt the Giver and the Receiver; the one should straightway forget the benefit bestowed, and the other should always have it in remembrance. *Solon.*

It becometh him to hold his peace that giveth a reward, far better then it becometh him to be silent that receiveth a benefit.

He that doth thankfully receive a benefit hath paid the first pension thereof already.

He that thinks to be thankful doth straitway think upon recompence.

That gift is twice doubly to be accepted of, which cometh from a free hand and a liberal heart.

It behoveth a man in receiving of benefits to be thankful, though he want power to requite them. *Aur.*

A benefit well given recovereth many losses.

The remembrance of a good turn ought to make the Receiver thankful.

Nor gold, nor silver, nor ought we receive, is to be accounted a benefit, but the mind of him which giveth.

He giveth too late who giveth when he is asked. *Plautus,*

Ita sunt omnes nostri cives:
Si quid bene facias, levior plus á gratia est:

Si

Si quid peccatum est, plumbeas iras gerunt.

Beneficium nec in puerum nec in senem conferendum est: in hunc, quia perit antequam gratiæ referendæ detur opportunitas; in illum, quia non meminat.

Of Courtesie.

Defin. *Courtesie is a virtue which belongeth to the courageous part of the soul, whereby we are hardly moved to anger. Her office and duty is to be able to support and endure patiently those crimes which are laid upon her: not to suffer her self to be hastily carried to revenge, nor to be easily spurred to wrath; but to make him that possesseth her, mild, gracious, and of a staid and settled mind.*

COurtesie in Majesty is the next way to bind affection in duty.

As the tree is known by his fruit, the gold by the touch, and the bell by the sound: so is mans birth by his benevolence, his honour by his humility, and his calling by his courtesie.

Many more were the enemies that *Cæsar* pardoned then those he overcame.

The noblest conquest is without blood-shed.

Courtesie bewaileth her dead enemies, and cherisheth her living friends.

The courteous man reconcileth displeasure, the froward urgeth hate.

Proud looks lose hearts, but courteous words win them. *Ferdin.*

Courtesie covereth many imperfections, and preventeth more dangers.

It is a true token of Nobility, and the certain mark of a Gentleman, to be courteous to strangers, patient in injuries, and constant in performing what he promiseth.

As the peg straineth the Lute-strings, so courtesie

teſie ſtretcheth the heart-ſtrings.

Courteſie is that virtue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoul cauſed by choler.

Courteſie draweth unto us the love of ſtrangers, and good-liking of our own Country-men.

He that is mild and courteous to others; receiveth much more honour then the party whom he honoureth. *Plut.*

They lie who ſay that a man muſt uſe cruelty towards his enemies, eſteeming that to be an Art only proper to a noble and couragious man. *Cicero.*

Mildneſs and courteſie are the characters of an holy ſoul, which never ſuffereth innocency to be oppreſſed.

It becometh a noble and ſtrong man to be both couragious and courteous, that he may chaſtiſe the wicked and pardon when need requireth. *Plato.*

The rigor of Diſcipline directing Courteſie, and Courteſie directing Order, the one will ſet forth and commend the other; ſo that neither Rigor [illegible] rigorous, nor Courteſie diſſolute.

As it belongeth to the Sun to lighten the earth with his beams; ſo it pertaineth to the virtue of a Prince, to have compaſſion and to be courteous to the miſerable. *Ariſt.*

Satis eſt homines imprudentiâ lapſos non erigere: urgere verò jacentes, ac præcipitantes impellere, certè eſt inhumanum. Cicero.

Of Juſtice.

Defin. *Juſtice is Godlineſs, and Godlineſs is the knowledge of God: it is moreover, in reſpect of us, taken for an equal deſcription of right and of laws.*

Juſtice allots no priviledge to defraud a man of his patrimony.

Juſtice

Justice is a vertue that gives every man his own by even portions.

Delay in punishment is no priviledge of pardon.

Justice is the badge of Virtue, the staffe of Peace, and the maintenance of Honour. *Cicero.*

It is a sharp sentence that is given without Judgment.

Good mens ears are always open to just mens prayers. *Basil.*

Not the pain, but the cause maketh the Martyr. *Ambrose.*

The office of a Justice is to be given for merit, not for affection.

A publick fault ought not to suffer a secret punishment.

Justice and Order are the onely preservers of worldly quietness.

The parts which true Justice doth consist of are in number seven; Innocency, Friendship, Concord, Godliness, Humanity, Gratefulness, and Faithfulness.

Justice is painted blind, with a vail before her face; not because she is blind, but thereby to signifie, that Justice though she do behold that which is right and honest, yet will she respect no person.

In *Athens* were erected certain images of Judges without hands and eyes; to shew that Judges should neither be corrupted with bribes, nor by any person drawn from that which is right and law. *Quint.*

A good Judge is true in word, honest in thought, and virtuous in his deed; without fear of any but God, without hate of any but the wicked.

There are two kinds of injustice: the one is of such as do wrongfully offer it; and the other is of those who, although they be able, yet will they not descend the wrong from them unto whom it is wickedly offered. *Cicero.*

He that politickly intendeth good to the Common-wealth, may well be called juſt: but he that practiſeth onely for his own profit, is a vicious and wicked perſon.

A good Magiſtrate may be called the Phyſician of the Common-weal.

He is a good Judg that knoweth how and where to diſtribute.

He that ſlieth judgment, confeſſeth himſelf to be faulty. *May. Awel.*

The Judge himſelf is condemned, when the guilty perſon is pardoned.

As a Phyſician cannot ſee every ſecret grief, but upon revealment may apply a curing medicine for the hidden diſeaſe: ſo many can diſcover a miſchief which the Magiſtrate ſeeth not; but the Magiſtrate alone muſt remedy the ſame.

A Juſtice ought to do that willingly which he can do, and deny that modeſtly which he cannot do.

As there is no aſſurance of fair weather, until the skie be clear from clouds: ſo there can be in no Common-wealth a grounded peace and proſperity, where are no informers to find out offences, as well as Magiſtrates to puniſh Offenders.

Philoſophers make four ſorts of Juſtice: the firſt Celeſtial, the ſecond Natural, the third Civil, the fourth Judicial.

Juſtice is a perfect knowledge of good and evil agreeing to natural reaſon. *Ariſt.*

Juſtice is a virtue of the mind, rewarding all men according to their worthineſs.

Wiſdom and Eloquence without Truth and Juſtice are a *Panurgie*, that is to ſay, a guile or ſlight, ſuch as Paraſites uſe in Comedies, which ſtill turneth to their own confuſion.

Covetouſneſs and wrath in Judges is to be hated with

with extreme detestation.

Celestial Justice is a perfect consideration and dutiful acknowledging of God.

Natural Justice is that which all people have in themselves by Nature.

Judicial Justice depends upon Law, made for the commodity of a Common-weal.

Justice is a measure which God hath ordained amongst men upon earth, to defend the feeble from the mighty, the truth from falshood, and to root out the wicked from among the good. *Lactan.*

Every man in general loveth Justice, yet they all hate the execution thereof in particular. *Cicero.*

Fortitude without wisdom is but rashness; wisdom without Justice is but craftiness; Justice without temperance is but cruelty; temperance without Fortitude is but savageness.

Equity judgeth with lenity, Laws with extremity.

Hatred, love and covetousness, cause Judges oftentimes to forget the truth, and to leave undone the true execution of their charge.

It is better for a man to be made a Judg among his enemies then among his friends; for of his enemies he shall make one his friend, but among his friends he shall make one his enemy.

Justice by the Poets is feigned to be a Virgin, and to have reigned among men in the golden age; who being by them abused, forsook the world, and returned to the Kingdom of *Jupiter*.

Justitia sine prudentia plurimum poterit; sine justitia nihil valebit prudentia.

Totius justitiæ nulla est capitalior pestis, quàm illi qui tum, dum maximè fallunt, id agunt ut boni viri videantur. Cicero.

Of Law.

Defin. *The Law is a singular reason imprinted in na-*

ture, commanding those things that are to be done; and forbidding the contrary. It is divided into two parts; that is, the Law of Nature, and the Law written. The Law of Nature is a sense of feeling which every one hath in himself, and in his conscience, whereby he discerneth between good and evil, as much as sufficeth to take from him the cloak of Ignorance, in that he is reproved even by his own witness. The Law written is that which is divided into Divinity and Civility: the first teaching Manners, Ceremonies and Judgments; the latter, matters of Policy and Government.

THE virtues of the Law are four; to bear sway, to forbid, to punish, and to suffer.

The precepts of the Law may be comprehended under these three points; to live honestly, to hurt no man wilfully, and to render every man his due carefully. *Arist.*

Whatsoever is righteous in the Law of man, the same is also righteous in the Law of God. For every Law that by man is made must always be consonant to the Law of God.

The Law is a certain rule proceeding from the mind of God, perswading that which is right, and forbidding that which is wrong.

Evil Judges do most commonly punish the purse, and spare the person.

Judges ought to dispatch with speed, and answer with patience.

Law and Wisdome are two laudable things; for the one concerneth Virtue, and the other Good conditions.

The Law was made to no other end, but to bridle such as live without reason and Law.

A true and faithfull heart standeth more in awe of his superior, whom he loveth for fear, then of his

prince,

Prince, whom he feareth of love.

An evil custome, being for continuance never so ancient, is nought else then the oldness of errour. *Lactantius.*

How many more Taverns, so many more drinkers; the number of Physitians, the increase of diseases; the more account that Justice is made of, the more suits: so the more Laws, the more corruption. *Plato.*

The heart, understanding, counsel, and soul in a Common-wealth, are the good Laws and Ordinances therein used. *Cicero.*

To restrain punishment is a great errour in government.

It becometh a Law-maker, not to be a Law-breaker. *Bias.*

Those Countries must needs perish, where the Common Laws be of none effect.

Those Cities in which there are no severe Laws for the punishing of sin, are rather to be counted forests for monsters, than places habitable for men. *Plato.*

Four things belong to a Judge; to hear courteously, to answer wisely, to consider soberly, and to give judgment without partiality. *Socrates.*

A man ought to love his Prince loyally, to keep his Laws carefully, and to defend his Country valiantly.

Chiefly three are to be obeyed and reverenced; one God, one King, and one Law.

Four Customs are more pleasant to be recounted then profitable to be followed; the liberty of neighbours, the gallantness of women, the goodness of wine, and the mirth and joy at feasts.

Laws are like Spiders webs, which catch the small Flies, and let the great break through.

The Lawyer that pleads for a mighty man in a wrong matter must either forget the Truth or forsake his Clients friendship.

The moſt neceſſary Law for a Common-wealth, is, that the people among themſelves live in peace and concord, without ſtrife or diſſention. *Cicero.*

Laws do vex the meaner ſorts of men, but the mighty are able to withſtand them.

The Law is a ſtrong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good would have no man either condemned or juſtified, until his cauſe were throughly heard and underſtood as it ought.

An evil Law is like the ſhadow of a Cloud, which vaniſheth away ſo ſoon as it is ſeen.

Quid faciunt leges, ubi ſola pecunia regnat?
Aut ubi paupertas vincere nulla poteſt?
Turpe reos empta miseros defendere lingua.
Non bene cœleſtis Judicis arca patet.

Of Counſel.

Defin. *Counſel is an holy thing: it is the ſentence or advice which particularly is given by every man for that purpoſe aſſembled: it is the key of certainty, and the end of all doctrine and ſtudy.*

THere is no man ſo ſimple but he can give counſel, though there be no need: and there is none ſo wiſe of himſelf, but he will be willing to hear counſel in time of neceſſity.

It is the chief thing in the world to give good counſel to another man; and the hardeſt for a man to follow the ſame himſelf.

Take no counſel of a man given wholly to the world, for his advice will be after his own deſire. *Pythag.*

Make not an envious man, a drunkard, nor him that is in ſubjection to a woman, of thy counſel; for it is impoſſible for them to keep cloſe thy ſecrets.

Good counſel may properly be called the beginning and ending of every good work.

It

It is requisite for a man to consult and determine of all things with himself, before he ask the counsel or advice of his friend.

He that doth nothing without good advice, needs not repent him after the deed. *Bias.*

It is better to prefer the stedfast counsel of advised policy, then the rash enterprise of a malapert boldness.

Counsel doth more harm then good, if the giver thereof be not wise, and he which receiveth it very patient.

Counsel is to be given by the wise, and the remedy by the rich.

In counsels we must be hard to resolve, and constant to perform.

He that useth many counsels is not easily deceived.

In time of necessity a wise man will be glad to hear counsel.

As it is the part of a wise man wisely to consult and give counsel; so it is the duty of a wary man heedfully to conceive, and uprightly to judge. *Guevar.*

It is an easie thing for a man being in perfect health to give counsel to another that is sick; but it is hard for the sick man to follow that counsel. *Bercanus.*

The greatest benefit that one friend can do for another is, in weighty matters to succour him with good counsel.

Parvi sunt foris arma, nisi est consilium domi.

Non viribus, aut celeritatibus, aut celeritate corporum res magnæ geruntur; sed consilio, auctoritate, & prudentiâ. Cicero.

Of Precepts.

Defin. *Precepts are many Rules, Orders or Methods, which by instruction lead us either to a good conversation, or to a happiness of life, being grounded upon the grace of God and his Word.*

If thou talk, keep measure in thy communication: for if thou be too brief, thou shalt not be well understood; if too long, thou shalt be troublesome to the hearer, and not well born in mind. *Protag.*

Thanks wax old as soon as gifts are had in possession.

He that refuseth to buy counsel good cheap shall buy repentance dear.

Mock no man in misery, but take heed by him how to avoid the like misfortune.

Begin nothing before thou know how to finish it.

Think that the weakest of thy enemies is stronger then thy self.

Desire not that of another which thou thy self being asked wouldst deny. *Pythag.*

Give no vain or unmeet gifts; as armour to a Woman, books to a Plough-man, or nets to a Student.

If thou bestow a benefit, keep it secret; but if thou receive any, publish it abroad.

Give at the first asking: for that is not freely given which is often craved.

Take in good worth whatsoever happeneth, and upbraid no man with his misfortune.

Labour not to inform him that is without reason, for so shalt thou make him thine enemy.

Be neither hasty, angry, nor wrathful; for they be conditions for a fool.

Fear to hazard that for the gain of momentary pleasure, which being once lost can never be recovered. *August.*

Esteem not a fading content before a perpetual honour.

Apparel thy self with Justice, and cloath thy self with Chastity; so shalt thou be happy, and thy works prosper.

Fear to commit that which thou oughtest to fear.

For-

Forget not to give thanks to them that instruct thee in learning, nor challenge unto thy self the praise of other mens inventions.

Attempt not two things at once, for the one will hinder the other.

Be not slack to recompense them who have done thee good.

Be rather too much forward, then too much negligent.

Let thy love hang on thy hearts bottom, not on thy tongues brim.

Be not superfluous in words, for they do greatly deface the authority of thy person.

Let Vertue be thy life, Valour thy love, Honour thy fame, and Heaven thy felicity.

Be not led away with every new opinion, for it is the onely way to bring to errour.

Let not thy Liberality exceed thy Ability.

Let not the eye go beyond the ear, nor the tongue so far as the feet. *Plat.*

Chuse rather to live solitary, then in the company of a wicked woman.

Beware of pride in prosperity, for it will make thee impatient in the time of adversity.

Neither suffer thine hands to work, thy tongue to speak, nor thine ears to hear that which is filthy and evil. *Hermes.*

Be not secure, least want of care procure thy calamity; nor be too carefull, least pensive thoughts oppress thee with misery.

Speak no more to a stranger in private then thou wouldest have publickly known.

Hazard not thy hap on anothers chance.

Be always one to thy friend, as well in adversity as prosperity.

Behold thy self in a Looking-glass: and if thou ap-

pea

bear beautiful, do such things as become thy beauty; but if thou seem foul, then perform with good manners the beauty that thy face lacketh. *Socrates.*

Chuse thy wife rather for her wit, and modesty, then for her wealth and beauty.

Keep secretly thy mishap, lest thy enemy wax joyful thereat.

Keep whatsoever thy friend committeth unto thee as carefully as thou wouldest thy own.

If thy parents grow poor, supply their want with thy wealth; if froward with age, bear patiently with their imperfections.

Honour them that have deserved honour.

Live and hope, as if thou shouldest die immediately.

Never praise any unworthy person because he hath worldly wealth.

Tell no man afore-hand what thou intendest; for if thou speed not in thy purpose, thou shalt be mocked. *Socrates.*

Never wish for those things that cannot be attained.

Rather chuse to purchase by perswasion, then to enjoy by violence.

Strive not in words with thy Parents, although thou tell the truth.

Haunt not too much thy friends house, for fear he wax weary of thy often coming: neither be too long absent, for that ingendereth suspicion of thy true friendship.

Flie from the filthy pleasures of the flesh, as thou wouldest flie from the sting of a Serpent.

Give to a good man, and he will requite it: but if thou give to an evil man, he will ask more. *Anaxag.*

Receive not the gifs that an evil-minded man doth proffer unto thee.

If thou intend to do any good, defer it not till the morrow day; for thou knowest not what chance may happen

happen the same night to prevent thee. *Olaus Mag.*

Give not thy self to pleasure and ease; for if thou use thy self thereunto, thou shalt not be able to sustain the adversity which may afterwards happen.

To a man full of questions make no answer at all. *Plato.*

Take good heed at the beginning to what thou grantest; for after one inconvenience another followeth.

If thou doubt in any thing, ask counsel of wise men; and be not angry, although they reprove thee.

Live with thine underlings as thou wouldst thy betters should live with thee; and do to all men as thou wouldst be done unto.

Boast not of thy good deeds, lest thy evil deeds be also laid to thy charge.

Perform thy promise as justly as thou wouldst pay thy debts: for a man ought to be more faithful then his oath. *Aurel.*

If thou do good to an ill-disposed person, it shall happen to thee as it doth to those who feed other mens dogs, which bark as well at their feeder as at any other stranger.

Never spread thy table to Tale-bearers and Flatterers; nor listen with thine ears to murmuring people. *Biar.*

Be not like the Boulter, which casteth out the flowr, and keepeth the bran.

Si vis ab omnibus cognosci, da operam ut à nemine cognoscaris.

Nulli te facias nimis sodalem:
Gaudebis minus, & minus dolebis.

Of Consideration.

Defin. *Consideration, or judgment is that which properly ought to be in every Magistrate, observing the tenor of the Law: it is the extinguisher of controversies,*

fits, and bringer forth of happy counsels and agreements.

CONsideration is the enemy to untimely attempts. *Solon.*

There is no needles point so small, but it hath its compass; neither is there any Hair so slender, but it hath its shadow.

He is not to be accounted rich who is never satisfied; nor happy, whose stedfast mind in quiet possession of vertue is not established.

The consideration of pleasures past greatly augments the pain present.

No man doth so much rejoyce at his prosperity present, as he that calleth to mind his miseries past. *Chilo.*

It is a benefit to deny such things as will hurt him that asketh them.

The pardon may well be granted, where he that hath offended is ashamed of his fault.

Wise men will always consider what they ought to doe, before they conclude any thing.

In any affairs whatsoever, there is no greater danger, or else no greater safety, then soundly to consider into whose hands men commit their cause. *Justin.*

We must think with consideration, consider with acknowledging, acknowledge with admiration, admire with love, and love with joy in the midst of woe. *S. P. S.*

Not so hard is the invention in getting, as the disposition in keeping when it is gotten. *Ovid.*

Men lose many things, not because they cannot attain them, but because they dare not attempt them. *Pythag.*

As a vessel savoureth always of the same liquor wherewith it was first seasoned: so the mind retaineth those qualities image, wherein it was trained up in youth. *Horace.*

Con-

Consideration is the root of all noble things; for by her we do attain to the end of all our hopes.

True consideration is the Tutor both to action and speaking.

The haters of consideration never prosper in their actions.

Consideration is an honour to the meanest, and improvidence a shame in a Prince.

Good consideration ought to be had before we give credit: for fair tongues oftentimes work great mischief.

Circumspect heed in War is the cause of scaping many dangers in peace.

The causes bringing circumspection are fear, care, necessity and affliction.

Fear afflicteth, care compelleth, necessity bindeth, affliction woundeth.

Be circumspect to shew a good countenance to all; yet enter not into familiarity with any, but onely such whose conversation is honest, and whose truth by trial is made trusty. *Archim.*

Sudden trust brings sudden repentance.

Qui sua metitur pondere, ferre potest.

——Versato diu quid ferre recusent.

Quidque valent humeri. Horace.

Of Office.

Defin. *Office or duty is the knowledge of man concerning his own nature and the contemplation of Divine nature, and a labour to benefit our selves and all other men: it is also taken for authority to rule.*

MAns life may not be destitute of office, because in it honesty consisteth.

Office is the end whereat vertue aimeth, and chiefly when we observe things comely.

The first office of duty is to acknowledge the Divinity.

Office

Office is ſtrengthened by zeal, and zeal makes opinion invincible.

We muſt fear a diſſembling Officer, becauſe he delights in a tyrannous office.

The office of a wiſe man prefers ever conſideration before concluſion.

In doing nothing but what we ought, we deſerve no greater reward then what we bear about us. *Chryſoſt.*

To know evil is an office of profit, but to do evil is a ſin of indignity.

Upon the anvil of upbraiding is forged the office of unthankfulneſs.

It is an office of pity, to give a ſpeedy death to a miſerable and condemned creature. *Bias.*

Love, Sufficiency and Exerciſe, are the three beauties which adorn Officers.

Old men well experienced in Laws and Cuſtoms ought chiefly to be choſen Officers.

It is not meet that man ſhould bear any authority, which with his money ſeeketh to buy another mans office.

The buyers of offices ſell by retail as dear as they can that which they buy in groſs.

No point of Philoſophy is more excellent then Office in publick affairs, if Officers do practiſe that which Philoſophers teach.

Where offices are vendible, there the beſt-monied ignorants bear the greateſt rule.

They which ſell offices ſell the moſt ſacred things in the world; even Juſtice it ſelf, the Common-wealth, Subjects, and the Laws.

He is onely fit to rule and bear office, who comes to it by conſtraint and againſt his will.

The office of a Monarch is continually to look upon the Law of God, to engrave it in his ſoul, and to meditate upon his Word.

Officers

Officers must rule by good Laws and good Examples; judge by Providence, Wisdom, and Justice, and defend by Prowesse, Care, and Vigilance. *Agesil.*

Pericula, labores, dolores, etiam optimus quisque suscipere mavult, quàm deserere ullam officii partem. Cicero.

Sigismundus *Romanorum Imperator dicere solitus est, Nullâ nobis militiâ opus esset, si suas quisque civitates Prætores cæterique Magistratus moderate justéque gubernarent.*

Of Ancestours.

Desin. *Ancestours are our forefathers, the reputed first-beginners of our names and dignities; from whom we challenge a lineal descent of Honour, proving our selves of their self-substance.*

TRue Nobility descending from Ancestry proves base, if present life continue not the dignity. *Sor.*

What can the virtue of our Ancestry profit us, if we do not imitate them in their godly actions?

Great merits ask great rewards, and great Ancestours virtuous issues.

As it is more common to revenge then to reward; so it is easier to be born great then to continue great. *Stobæus.*

It is miserable to pursue the change which gains nothing but sorrow and the blot of Ancestry.

The thing possest is not the thing it seems; and though we be great by our Ancestours, yet we forget our Ancestours. *Suet.*

The shifting of Chambers changeth not the disease; and the exchange of Names exchangeth not Nature and Ancestry.

Ambition, which chiefly comes from Ancestours, being got to the top of his desires, cuts off the mean by which he did climb.

From our Ancestours come our names, but from our Virtues our report.

Mercenary faith is discontented with every occasion, and

and new-ſtart-up glory with an old fame.

When greatneſs cannot bear it ſelf either with Virtue or anceſtry, it overthrows it ſelf only with the weight of it ſelf.

Many troubled in conſcience for diſgracing their names with raſh acts, in cold blood repent their diſhonours.

The baſe iſſue of ignoble Anceſtry will loſe their troths to ſave their lives.

Might will make his Anceſtours whom he pleaſeth.

The event of things is cloſed up in darkneſs; and though we know what our Anceſtours were, we know not what we ſhall be.

The longer we delay the ſhew of virtue, the ſtronger we make preſumptions that we are guilty of baſe beginnings.

The more a man toils in his mind, the more he is defiled; and the more a man boaſts of evil Anceſtours, the more he is diſmayed.

Stemmata quid faciunt? quid prodeſt (Pontice) longo
Sanguine cenſeri, pictóſq; oſtendere vultus
Majorum, & ſtantes in curribus Æmilianos? Juv.
——Genus, & proavos, & quæ non fecimus ipſi,
Vix ea noſtra voco. Ovid.

Of War.

Defin. *War is of two ſorts, Civil, and Forain. Civil War is the overthrow of all Eſtates and Monarchies, and the ſeed of all kinds of evil in them, even of thoſe that are moſt execrable: it begetteth want of reverence towards God, diſobedience to Magiſtrates, corruption of Manners, change of Laws, contempt of Juſtice, and baſe eſtimation of Learning and Science. Forain War is that which* Plato *calleth a more gentle contention, and is then only moſt lawful, when it is for true Religion, or to procure the continuance of peace.*

There

THere is nothing more unconstant then War, did not patience make it stable, and true hope successfull.

War for excellency (as that between *Euripides* and *Xenocles*) is pleasing in the sight of all men.

Then War there is nothing more necessary: for the breach of Friendship by dissension strengtheneth the powers of Love in her new conjunction.

War is most lawful when it is warrante by the Word, either to defend a mans own right, or to repulse the enemies of God. *Lactan.*

Diversity of religion is the ground of Civil War in shew, but it is ambition in effect.

War ought to be deliberately begun, but speedily ended.

Affairs of War must be deliberated on by many, but concluded on by a few.

The effects of War are covetous desires, the fall of justice, force and violence. *Epict.*

War was onely ordained to make men live in peace.

In the sack of a Town have an especial care to preserve the honour of Ladies and Maids from the violence of unruly Souldiers.

Have an especiall care to whom you commit the Government of an Army, Town, or Fort: for love doth much, but money doth more.

Entring into thy Enemies Camp, let all things of use and baggage follow thee at thy back; but thine enemy coming upon thee, let the same be brought into the middle of the Army.

Where thou mayest conquer with money, never use armes; and rather chuse to overcome thine enemies by policy than fight.

In places of danger and in troublesome times, ever double the number of thy Sentinells.

Necel-

Necessity makes war to be just. *Bias.*

Nulla salus bello, pacem te poscimus omnes.

Incerti sunt exitus pugnarum, Mársque est communis, qui sæpe spoliantem jam & exultantem everrit, & persæpe ab objecto. Cicero.

Of Generals in War.

Defin. *Generals are the Heads and Leaders of Armies; and they ought to be great, magnanimous and constant in all their doings, free from the defects of rashness and cowardise.*

THe Tent of the General is the pure river running through the Army, by whose soundness all the Souldiers are preserved and made stout: but if he be impure or corrupted, the whole Host is infected.

Unless wise and valiant men be chosen Generals, the old Chaos will return, and virtue die at the feet of confusion.

He that will be a Commander in Armies, first let him be commanded in the same; for an ambitious Souldier will never make a temperate conducter.

A wise General must not only forecast to prevent such evils as he hears of, but also be circumspect to foresee such ills as may happen beyond expectation. *Demost.*

A General, after the battel ended, must have a circumspect care how he praiseth one Captain more then another.

A General ought not to bring all his forces to battel at once, unless it be upon great advantage. *Olaus.*

It is very needful for a General to know the humour and disposition of his adversaries General whom he fighteth against.

The Oration of a General gives courage to Cowards and base-minded Souldiers. *Vegetius.*

A covetous General purchaseth to himself more hate then love.

A Ge-

A General must not be ignorant of such things as are necessary in a journey.

Captains must be valiant, as despising death, confident, as not wonted to be overcome; yet doubtful by their present feeling, and respectful by that they see already.

A Captains feet ought to be steddy, his hands diligent, his eyes watchful, and his heart resolute.

It is requisite for a General to know all advantages of the place where the Battel should be fought.

It proveth oft the ruine of an Army, when the General is careless, and maketh no account of his enemies proceedings.

It is dangerous for the person of the General to follow his flying enemy.

It behoveth that the General be always lodged in the midst of the Camp.

A General or Captain in danger ought to change his habit or attire. *Ferdia.*

The death of a General, or his being in danger, must be dissembled, for fear it procure the loss of the battel.

A good General should ever be like a good Shepherd, looking into the wants of his Souldiers, and providing all things necessary to comfort them. *Basil.*

Let a General give to honour a renowned burial, in how mean a person soever it did inhabit; for honour after death incourageth as much as wealth in life. *Valerius.*

If thou beest a Commander in Armies, despise not the poor; for honour's birth issueth from the womb of desert.

The whole scope of a General's thoughts should be to win glory and amplifie renown; loathing to be a plague or scourge of affliction; seeking by Conquest to erect, not by victory to confound. *Cæsar.*

The Trophy of a General is his own conscience, and

and his Valour is his Tombs treasury.

Commanders in Arms should not be chosen for their age or riches, but for their wisdome and valour.

A General or chief Governour must be wise to command, liberal to reward, and valiant to defend.

There are eight conditions that a General ought to have; to avoid unjust wrongs, to correct blasphemers, to succour innocents, to chastise quarrellers, to pay his souldiers, to defend his people, to provide things necessary, and to observe faith with enemies.

Ducis in consilio posita est virtus militum.

Optimus ille dux, qui novit vincere & victoriâ uti.

Of Policy.

Defin. *Policy is a word derived of the Greek word Politeia, which is a regiment of a City or Common-wealth; and that which the Grecians call Politicall Goverument, the Latines call the Goverument of a Common-wealth, or of a civil society. This word Policy hath bin taken among the Ancients sometimes for a Burgess, which is the enjoying of the Rights and Priviledges of a Town; sometimes for the order and maner of life used by some politicall person; and sometimes the order and estate whereby one or many Towns are governed, and politick affairs are managed and administred.*

POlicy is a necessary friend to Prowesse.

The War cannot be prosperous where enemies abound; and money waxeth scant.

No man ought to give that measure to any one in particular, which is kept for the preservation of all.

It is greater commendation to obtain honour by policy and wisdome, then to have it by descent.

That Country may above all other be counted happy, where every man enjoyeth his own labour, and no man liveth by the sweat of another body.

Of

Of right that Common-wealth ought to be destroyed, which of all other hath been counted the flower of virtue, and after becometh the filthy sink of vice.

There can be no greater danger to a Common-wealth, nor no like slander to a Prince, as to commit the charge of men to him in the field which will be first ready to command, and last ready to fight.

What Power and Policy cannot compass, Gold both commands and conquers. *Aristippus.*

He that getteth by conquest doth much; but he that can well keep that which he hath gotten doth more.

Money and Souldiers are the strength and sinews of war. *Agesil.*

It is better to prevent an inconvenience by breaking an oath, then to suffer injury by observing of promise.

Warlike feats are better learned in the fields of *Africk*, then in the beautiful Schools of *Greece.*

It is better to have men wanting money, then money wanting men. *Themist.*

The authority of a Common-wealth is impaired, when the buildings be ruinated.

In proof of Conquest men ought to profit themselves as much by policy as by power.

There are no Common-weals more loose then those where the common people have most liberty. *Cicero.*

A policy is soon destroyed by the pride men have in commanding and liberty in sinning.

In Common-weals such should be more honoured who in time of peace maintain the State in tranquillity, and in the fury of war defend it by their labour and magnanimity. *Plato.*

A Monarch is best in a well-governed State,

A certain man urging the popular estate to *Lycurgus*, was thus answered by him; First ordain thou such a Go-

a Government in thine own Common-weal.

Because many cannot fitly govern, therefore it is most necessary that one should be made Soveraign. *Homer.*

The Oracle of *Apollo* at *Delphos* being demanded the reason why *Jupiter* should be the Chief of Gods, sith *Mars* was the best Souldier, made this answer; *Mars* is valiant, but *Jupiter* is wise: concluding by this answer, that policy is of more force to subdue then valour.

One *Nestor* is more to be esteemed then ten such as *Ajax.*

Strength, wanting wit and policy to rule, overthroweth it self. *Horace.*

Publica res ad privatum commodum trahi potest, dummodo status publicus non lædatur. Cicero.

Diu apparandum est bellum, ut vincas celerius.

Of Courage.

Defin. *Courage is a fiery humour of the Spirits kindling the mind with forwardness in attempts, and bearing the body through danger and the hardest adventures.*

COurage and Courtesie are the two principal points which adorn a Captain.

Courage consisteth not in hazarding without fear, but in being resolutely-minded in a just cause. *Plut.*

The talk of a Souldier ought to hang at the point of his Sword.

The want of courage in Commanders breeds neglect and contempt among Souldiers.

Faint-hearted Cowards are never permitted to put in plea at the Bar of Love.

Courage conquers his enemy before the field be fought.

Fortitude is a knowledge instructing a man how with commendation to adventure dangerous and fearful

full things, and in taking them in hand to be nothing terrified. *Socrat.*

The courage of a man is seen in the resolution of his death.

Fortitude is the faireſt bloſſom that ſprings from a noble mind.

Fortitude is the mean between fear and boldneſs.

There is not any thing hard to be accompliſhed by him that with courage enterpriſed it. *Cicero.*

Courage begun with deliberate conſtancy, and continued without change, doth ſeldom fail.

It cannot be accounted courageous and true victory, that bringeth not with it ſome clemency. *Bias.*

To conquer is natural; to piety, heavenly.

It is more courage to die free, then to live captive. *Leoſth.*

Bias holding wars with *Iphicrates* King of *Athens* falling into the hands of his enemies, and his ſouldiers fearfully asking what they ſhould do; he anſwered; Make reſtore to thoſe that are a live, that I die with courage fighting; and I will ſay to the dead, that you ſcape cowardly flying.

Courage adventureth on danger, conquereth by perſeverance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or ſooner great and mighty, then the trial of a perverſe fortune; nor any thing that breedeth a more ſtability of faith and patience, then the exerciſe of adverſities.

Heat is the inſtrument, anger the whetſtone of fortitude.

Courage contemneth all perils, deſpiſeth calamities, and conquers death.

Courage depending on mediocrity hath audacious-neſs for one, and fear for his other extreme.

As fortitude ſuffereth not the mind to be dejected

by any evil, [illegible] temperance suffereth it not to be drawn from honesty by any allurements.

Courage is the Champion of Justice, and never ought to contend but in righteous actions. *Epist.*

Thunder terrifieth children, and threatnings fear fools; but nothing dismayeth a man of courage and resolution.

Courage is a wise mans coat, and cowardise a fools cognizance.

—— Ignavum est, perituræ parcere vitæ.
Quemcunque magnanimum videris, miserum neges.

Of Fame.

Defin. *Fame is but an echo, and an idle humour of report, which running from ear to ear, conveyeth through the world the tidings of truth and falshood.*

THere is no sweeter friend then Fame, nor worser enemy then Report.

It is a part of good fortune to be well reported of, and to have a good name. *Plot.*

It is no small pleasure to have a good name, and yet it is more frail then any glass. *Erasmus.*

A good life is the readiest way to a good name.

Desire to be famous, but first be careful to purchase fame with credit.

There is no kind of mishap more infamous then for a man to lose his good name, and to be ill reported of amongst all men for his bad dealing.

As the shadow doth follow the body, so good deeds accompany fame. *Cicero.*

Fame is the speedy Herald to bear news.

Fame riseth up like a bubble, continueth like a shadow, and dies in the bosome of Time.

Nothing is more famous in a Prince then the love of his Subject, nor any thing more famous in Subjects then obedience.

Fame

Fame is like the turning wheel, that never ſtayeth; like the burning flame, that quickly quencheth; like the Summer fruit, that ſoon withereth.

A good report ſhineth moſt clearly in the deepeſt darkneſs.

If thou deſire to be well ſpoken of, then learn to ſpeak well of others; and when thou learneſt to ſpeak well, then learn likewiſe to do well: ſo ſhalt thou be ſure to get a worthy name.

Our good name ought to be more dear unto us then our life.

Beauty conquers the heart, gold conquers beauty, but fame ſubdues and goes beyond them both.

To flie from Fame or Deſtiny is of all things moſt impoſſible.

Keep the fame thou haſt honeſtly gotten, for it is a jewel ineſtimable.

A rumour raiſed of nothing ſoon vaniſheth, and the end of it is nothing elſe but to make the innocency of him who is ſlandered to be more admired. *Eraſmus.*

Honeſtus rumor alterum eſt patrimonium.

Album præclarè cum iis eſt quorum virtus nec oblivione eorum qui ſunt, nec reticentiâ poſteriorum, ſepulta eſſe poterit. Cicero.

Of Rage.

Defin. *Rage is a ſhort fury, the inflammation of the blood, and alteration of the heart; it is deſire of Revenge, or regardleſs care of friend, an enemy of all reaſon, and as uneaſie to be guided by another as a furious Tyrant.*

RAge or anger, if it be but a ſmall time deferred, the force thereof will be greatly aſſwaged; but if it be ſuffered to continue, it increaſeth more and more in miſchief, until by revenge it be fully ſatisfied.

Whilſt Rage hath run his courſe, forbear to ſpeak;

for many men in their anger will give no ear to reason.

Anger is the first entrance to unseemly wrath. *Pythag.*

Wrath proceedeth from the feebleness of courage, and lack of discretion.

Women are sooner angry then men, the sick sooner then the healthy, and old men sooner then young men. *Hermes.*

The ireful man is more misgoverned then he whom loathsome drunkeness detains.

The raging perturbations of the mind do punish reason, and blind the sight of wisdom. *Anax.*

What ragingly and rashly is begun, doth challenge shame before it be half done.

Grief never leaves a wrathful man weaponless.

Anger is soon buried in a wise mans breast.

Anger and Power meeting together in one man, are of more force then any thunderbolt.

Flee from the furious in his wrath; and trust not to the fair tongue of thine enemy.

He overcometh a stout enemy that overcometh his own anger. *Chilo.*

What in private persons is termed Choler, in great men is called Fury and Cruelty.

Anger springeth from injury done unto us; but hatred oftentimes is conceived of no occasion. *Aristot.*

Wrath and Revenge take from man the mercy of God, and destroy and quench the grace that God had given him.

He best keepeth himself from anger, that always doth remember that God looketh upon him. *Plato.*

As fire, being kindled but with a small spark, worketh oft-times great hurt and damage, because the fierceness thereof was not at the first abated; so anger, being harboured in the heart breaketh forth oft-times into such cruelty.

The

The angry man meditating upon miſchief, thinketh that he hath good counſel in hand.

Wrath is a deſire to be revenged, ſeeking a time or oppertunity for the ſame. *Lact.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate cholor, or rather hatred of vice.

Anger is the ſinew of the ſoul, for that it ſerveth to increaſe valour, being moderate and temperate. *Plato.*

Anger makes a man to differ from himſelf.

There is no ſafe counſel to be taken from the mouth of an angry man. *Anax.*

Anger is like unto a cloud, that maketh every thing ſeem bigger, then it is.

Raſh judgement maketh haſt to repentance.

Anger conſiſteth in habit and diſpoſition; but wrath in deed and effect.

Like as green wood which is long in kindling continueth longer hot then the dry, if it hath once taken fire: ſo commonly it falleth out, that the man ſeldom moved to anger is more hard to be pacified in his anger, then he that is quickly vexed.

If thou have not ſo much power as to refrain thine anger, yet diſſemble it, and keep it ſecret; and ſo by little and little thou mayeſt haply forget it.

Wrath and rigour lead ſhame in a leaſe. *Iſocrat*

In correction be not angry: for he that puniſheth in his rage, ſhall never keep that mean which is between too much and too little.

Haſty and froward ſpeeches beget anger, anger being kindled begetteth wrath, wrath ſeeketh greedily after revenge, revenge is never ſatisfied but in bloud-ſhedding.

As he that loveth quietneſs ſleepeth ſecure; ſo he that delights in ſtrife and anger paſſeth his days in great danger.

It is good for a man to abstain from anger, if not for wisdoms sake, yet for his own bodily healths sake.

He that is much subject to wrath, and hunteth after revenge, quencheth the grace that God hath given him, and commits, through rage and fury, more horrible offences then can afterwards be reformed.

Quelibet iratis ipse dat arma dolor.
Iraferas montes obsidet, eruditas praterlabitur.

Of Cruelty.

Defin. *Cruelty is commonly taken for every extreme wrong: it is the rigorous effect of an evil-disposed will, and the fruit which is reapt from injustice.*

CRuelty hath his curses from above; but courtesie is graced with the title of commendation.

Where lenity cannot reclaim, there severity must correct.

It is as great cruelty to spare all as to spare none.

Tyrants use trial by Arms; but [illegible] just refer their causes to the arbitrement of the Laws.

To pardon many for the offence of one, is an office of Christianity; but to punish many for the fault of one, appertaineth properly to Tyrants.

He that to customs himself to sorrow acquainteth himself with cruelty. *Plato.*

It is amongst evils the greatest evil, and in Tyrants the greatest tyranny, that they of themselves will not live according to Reason and Justice, neither will they consent that Malefactors should receive punishment.

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, and his Palace poor, then the Common-wealth to be poor, and his own Palace rich.

He never serveth gratefully who by violence is subject to another.

The

The woman that holdeth in her eye moſt cruelty, hath often in her heart moſt diſhoneſty.

The Captain that is bloudy-minded and full of revenge is either ſlain by his enemies, or ſold by his ſouldiers.

Cauſleſs cruelty never ſcapes long without revenge.

With the ireful we muſt not be importunate to crave pardon, but to deſire that revenge may be deferred.

Tyranny, amongſt many other evils, is moſt wretched in this, that his friends dare not counſel him.

He that ſhews himſelf cruel towards his ſervants, doth manifeſtly declare that his will is good to puniſh others alſo, but he wanteth authority.

Private cruelty doth much hurt, but a Princes anger is an open War.

Victory ſhould not thirſt after bloud, nor the gain of conqueſt induce a man to cruelty. *Sopho.*

A cruel Prince over a rebellious Nation, is a great vertue warring with a world of wickedneſs.

Nulla vobis cum tyrannis eſt ſocietas, ſed ſumma diſtractio; neque eſt contra naturam ſpoliare eum quem hoſtem eſſe accuſes.

Of Fear.

Defin. *Fear is two-fold, good and evil. Good fear is that which is grounded upon a good diſcourſe of reaſon and judgment, ſtanding in awe of blame, reproach, and diſhonour, more then death or grief. Evil fear is deſtitute of reaſon, it is that which we call* Cowardlineſs *and* Paſillanimity, *always attended or with two perturbations of the ſoul,* Fear *and* Sadneſs. *It is alſo the defect of the vertue of Fortitude.*

THE fear and reverence of one God, is more worth then the ſtrength of all men.

No man can be juſt without the fear and reverence of the Lord.

Fear dependeth upon love, and without love it is soon had in contempt.

If thou be ignorant what sin is, or knowest not vertue, by the fear and love of God thou mayest quickly understand them both. *Socrates.*

He that feareth God truly; serveth him faithfully, loveth him intirely, prayeth unto him devoutly, and distributeth unto the poor liberally.

Wicked men, wanting the fear of God, are haunted of evil to their own overthrow and destruction. *Boëtius.*

It is the poverty of a Servant to fear his Master with hatred, but a Son feareth his Father for love. *Ambr.*

Neither strength nor bigness are of value in a fearful body.

They that desire to be feared, needs must they dread them of whom they be feared.

Fear is the companion of a guilty conscience.

A Master that feareth his Servant is more servile then the Servant himself.

It is a deadly fear to live in continual danger of death.

It is a meer folly for a man to fear that which he cannot shun.

It is a natural thing in all men to leave their lives with sorrow, and to take their death with fear.

To demand how many, and not where the enemies be, is a sign of cowardly fear.

Fear followeth hope: wherefore if thou wilt not fear, hope not. *Æsculap.*

It many times happens, that the parties not willing to join in love, do consent and agree together in fear.

It is far better to fear thy choice, then to rue the unhappy chance.

He

He that feareth every tempest is not fit to be a traveller.

The sword dispatcheth quickly, but fear tormenteth continually.

Fear standeth at the gates of the ears, and putteth back all perswasions. *Plato.*

The more a man fears, the sooner he shall be hurt.

Too much fear opens the door to desperation.

He that through his cruelty is much feared of other men, walketh in small assurance of his own life.

The fear of death to a wicked person is of greater force to trouble then the stroke it self.

A fearful man never thinks so well of any mans opinion as he doth of his own conceit; and yet he will be ready to ask counsel upon every trifling cause.

It is a lamentable thing to be old with fear, when a man is but young in years.

It becometh not a Commander in arms to be a man of a fearful disposition. *Oleans.*

The law of fear was meked in the mould of the love of Christ. *August.*

It is the property of a wise man, with a quiet mind patiently to bear all things, never dreading more then he needs in adversity, not fearing things not to be feared in time of prosperity: but those things which he hath, he honestly enjoyeth; those things which he possesseth not, he doth not greatly covet.

It becometh a wise man to be heedful, but not to be fearful; for base fear bringeth double danger. *Vegetius.*

It is requisite for all men to know God, and to live in his fear. But such as worship God for fear lest any harm should happen unto them, are like them that hate Tyrants in their heart, and yet study to please them, because they would in quiet keep that they possess.

Multos in ſumma pericula miſit
Venturi timor ipſe mali: fortiſſimus ille eſt,
Qui promptus metuenda pati, ſi comminus inſtent,
Et differre poteſt.
Nos maximus omnia cogit,
Quæ poſſunt fieri, facta putare, timor.

Of Famine.

Defin. *Famine is a vehement hungry deſire of eating, as thirſt is of drinking, which (as Galen ſaith in the third Book of Natural Faculties) filleth and choaketh the ſtomach with evil and noiſome humours, and diſſolveth and deſtroyeth the ſtrength thereof: it begetteth loathſomeneſs, and filleth all the body full of outrageous and filthy diſeaſes.*

BArren *Scythia* is Famines Country, and the place of her abode the ſteril and fruitleſs top of Mount *Caucaſus*.

Famine and Dearth do thus differ. Dearth is that, when all thoſe things that belong to the life of man, for example, meat, drink, apparel, lodging, and other things, are rated at a high price.

Famine is, when all theſe neceſſaries before-named are not to be got for money, though there be ſtore of money.

God is the efficient cauſe of Famine, and ſins the impulſive or forcing cauſes; which the holy Scripture ſetteth down to be theſe, Atheiſm, Idolatry, contempt of Gods Word, private Gain, Perjury and Oppreſſion, Covetouſneſs, Cruelty, Pride, Drunkenneſs and Surfeiting, and neglect of Tithe-paying.

After Famine cometh the Peſtilence.

In the time of Famine, Mice, Dogs, Horſes, Aſſes, Chaff, Pelts, Hides, Saw-duſt, have been uſed for good ſuſtenance, and at the laſt mans-fleſh; yea, that

that which is not to be ſpoken without trembling, the Mothers have been conſtrained (through hunger) to eat their own children. *Joſeph.*

When as *Hannibal* beſieged *Caſilinum*, a City in *Italy*; in the City, by reaſon of extreme ſcarcity, a Mouſe was ſold for two hundred pieces of money, and yet he that ſold it died for hunger and the buyer lived. *Plin.*

Fate forbiddeth Famine to abide where Plenty dwelleth.

Famine is like to the eating and devouring Ulcer called the *Eſthiomenus*, called of the Courtiers (who commonly more then others are ſubject thereunto) the Wolf, which ulcerateth the skin, and eateth the fleſh to the very bones.

Famine is more intolerable then the Peſtilence or the Sword: therefore when God gave *David* his choice of theſe three evils, he choſe the Peſtilence, as the eaſieſt to be endured.

Lavius, when in flight he had drunk puddle-water polluted with dead carcaſſes, ſaid, that he never drank any thing more pleaſant: the reaſon was, becauſe he alway before uſed to drink ere he was a-thirſt. *Curtius.*

Artaxerxes, when as in a certain flight he had nothing to feed on but dry Figs and brown Bread, Good God, quoth he, what pleaſant food have I never taſted of till now!

Cibi condimentum eſt fames; potionis, ſitis.
——Neque enim Ceres inque; famemque;
Fata coire ſinunt. Ovid.

Of Ruine.

Defin. *Ruine is the overthrow or utter ſubverſion of all manner of eſtates, making glorious things inglorious, and bringing well-ordered ſhapes into a chaos of old deformity.*

When

When Law-breakers are restored, and judgment cancelled, then every one knoweth that his ruine is at hand, without any hope of safety.

Souldiers get fame by ruine, honour by scars, and praise by clemency.

Over the greatest beauty hangs the greatest ruine.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts are commonly ruined by worst neglects and ill rewarding.

He that hath not tasted misfortune hath tasted no fortune.

He that sees another mans ruine must fear his own misery.

He that hath but one eye must fear to lose it; and he that hath but one vertue must die ere he ruine it.

When the heart is environed with oppression, then the ears are shut up from hearing of good counsel.

The ruines of time are the monuments of mortality.

Ruine is a friend to solitariness, a foe to company, and heir to desparation.

The greatest ruine of the body is nothing to the least ruine of the soul.

Ruined hearts live with tears in their eyes, and die with mirth in their looks.

Security puts away ruine, and fear hinders gladness.

He that will be reputed valiant must let neither chance nor grief dismay him.

The study of wisdom is the readiest ruine of grief and vexation.

Many friends asswage many misfortunes.

Counsel in trouble gives small comfort when help is past remedy.

It is good for a man in the midst of prosperity to fear a ruine, and in the midst of adversity to hope for better succeedings.

Of

Of all creatures man is the most apt to fall, because being weakest he undertakes the greatest actions.

Prosperity is more hurtful then adversity, in that the one may be more easily born then the other forgotten.

Omnia sunt hominum tenui pendentia filo:
Et subito casu, quæ valuere, ruunt.
Suis & ipsa Roma viribus ruit. Horace.

Of Fortune.

Defin. *Fortune is nothing else but a feigned device of mans spirit, and a meer imagination without truth.*

EXteriour actions are tied to the wings of Fortune. *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may be made subject to chance and alteration of life.

To a man whom Fortune doth not favour, diligence can little avail. *Marc. Awel.*

Fortune hath no power over discretion. *Solon.*

To him that is fortunate every Land is his Country.

There is no greater check to the pride of Fortune, then with a resolute courage to pass over her crosses without care. *S.T.M.*

Fortune flies, and if she touch Poverty it is with her heel; rather disdaining their want with a frown, then envying their wealth with disparagement.

Fortune is so variable, that she never stayeth her wheel, nor ever ceaseth to be turning of the same. *Soc.*

Fortune sheweth her greatness, when such as be of small value are advanced to the possession of mighty things.

The gifts of Fortune are transitory, tied to no time; but the gifts of Nature are permanent, and endure always.

Smally advantegeth it that the mind be generous,

and

and the body warlike, if he that taketh arms be unfortunate; for the hour of happy fortune is more worth then all the policies of War.

Every man is the workman of his own fortune, and fashioneth her according to his manners. *Socrat.*

Fortune is the onely rebellious handmaid against Vertue. *Plut.*

Fortune did never shew her self noble, but unto a mind that was generous and noble.

Fortune is constant in nothing but inconstancy. *Auvel.*

Fortune is like *Janus*, double faced; as well full of smiles to comfort, as of frowns to discourage.

Fortune ever favours them that are most valiant; and things the more hard, the more haughty. *Cicero.*

The changes of Fortune and end of life are always uncertain. *Pacuvius.*

Fortune in no worldly things is more uncertain then in War. *Olaus.*

A valiant man never loseth his reputation because Fortune faileth him, but because courage dieth in him.

No man is happy but he that esteems himself unhappy by the base reputation of his courage.

There can be no man more unhappy then he to whom adversity never happened. *Stobæus.*

To be humble in the height of Fortune, stays the deceit of her wheel in turning.

By the excessive gain of wealthy men Fortune was first made a Goddess.

Thou shalt sooner find good Fortune then keep it.

Fortune is unconstant, and will quickly require again what she hath before bestowed upon thee. *Thales.*

Fortune is not fully pacified when she hath once revenged.

That is not thine own which Fortune hath given thee. *Secrat.*

Thou

Thou provokeſt Fortune to anger, when thou ſayeſt thou art happy.

Fortune is to great men deceitful, to good men unſtable, and to all that are high unſure.

A happy man ſhall have more Couſins and Kinſfolks then ever he had friends either by his Father or Mothers ſide. *Tales.*

When Fortune cometh ſuddenly with ſome preſent delight and pleaſure, it is a token that by her flattering us ſhe hath made ready her ſnares to catch us. *Aut.*

Through idleneſs, negligence, and too much truſt in Fortune, not onely men, but Cities and Kingdoms have been utterly loſt and deſtroyed.

Fortune delighteth not ſo much to keep under the Vanquiſhed, as to bridle and check the Victors.

Fortune is as brittle as the glaſs, and when ſhe ſhineth, then ſhe is broken in pieces.

In great perils it is better that men ſubmit themſelves unto reaſon, then recommend themſelves to Fortune.

Fortune is exceeding ſlippery, and cannot be held of any man againſt her own will.

Fortune is never more deceitful then when ſhe ſeemeth moſt to favour.

Fortuna multis dat nimis, ſatis nulli.
Nulli tam bona eſt fortuna de qua non poſſis queri.

Of Riches.

Defin. *Riches of Philoſophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands, and Poſſeſſions in abundance: They are according to their uſe good or bad; good, if they be well uſed; bad, if they be abuſed.*

Riches are good, when the party that poſſeſſeth them can tell how to uſe them.

Riches rightly uſed breed delight, pleaſure, profit, and praiſe; but to him that abuſeth them they procure

cure envy, hatred, dishonour and contempt. *Plaut.*

As the greater we see our shadow, the nearer we draw towards night: so must we fear lest the more that we our selves abound in wealth, the farther off truth and the light estrange themselves from us.

A wicked man is either wicked of himself, or heir of a wicked man. *Jer.*

As poverty is not meritorious, if it be not born with patience; so riches are not hurtful, unless they be abused.

It commonly happeneth, that those men which enjoy most wealth are most vexed with the greedy desire of getting more, and mightily molested with fear, lest they should lose what they have already gotten. *August.*

The greatest riches in the world to a good man is his soul and reason, by which he loveth righteousness, and hateth iniquity.

There is no man more willing to become surety for another then he that is in want.

He hath riches sufficient that needeth neither to flatter nor borrow. *Solon.*

Rich men without Wisdom and Learning are called sheep with golden fleeces.

The more that a miserable man increaseth in riches, the more he diminisheth in friends, and augmenteth the number of his enemies. *Auxent.*

Rich men have need of many Lessons to instruct them to do well. *Philip.*

Rich men through excess, idleness, and delicious pleasures, are more gross in conceit then poorer persons.

Those riches are to be despised which are lost with too much liberality, and rust with niggardly sparing.

Where the rich are honoured, good men are little regarded.

It worketh great impatience in a rich man to be ſuddenly decayed and faln into poverty.

He hath moſt that covereth leaſt.

Great abundance of riches cannot of any man be both gathered and kept without ſin. *Eraſmus.*

There be three cauſes that chiefly move mens minds to deſire worldly wealth. The one is the love of riches, eaſe, mirth and pleaſure. Another is the deſire of worſhip, honour and glory. The third is the doubtfulneſs and miſtruſt of wicked and faithleſs men, who are too much careful for their own living here in the world, and think all they can get too little to ſuffice them. *Solon.*

Sufficient is the ſure hold which keepeth wiſe men from evil works.

Upon a covetous-minded man riches are ill-beſtowed; for he is neither the warmer cloathed, the better fed, or any thing in ſhew the more wealthy for them.

If thou know how to uſe money, it will become thy hand-maid; if not, it will become thy maſter. *Diod.*

Small expences often uſed conſume great ſubſtance in ſhort ſpace.

No man is rich by his birth, for all men are born naked.

He that delights onely in riches, delights in a dangerous pleaſure.

Men ſhould live exceeding quiet, if theſe two words [Mine and Thine] were taken away. *Anaxag.*

It is better to have a man without money, then money without a man. *Themiſt.*

Plato would have both Plenty and Poverty to be baniſhed his Common-wealth: the one, becauſe it cauſeth pleaſure, idleneſs, and ambition; the other, becauſe it maketh men abject, ſeditious, and given to all filthy lucre.

Silver commands Peaſants, and Gold controls Princes

Money

Money is the sinews of war, and the keys to unlock hidden secrets.

Plenty begetteth want; for he that hath much needs much.

O thou insatiable hunger of gold and silver! what is it not that thou dost compell the souls of men to buy and sell? *Tully.*

It is against nature that we should increase our own riches and substance with the spoil of other mens wealth.

He that hoardeth up money taketh pains for other men.

It's a rare miracle for money to lack a master. *Bias.*

As the touch-stone trieth gold, so gold trieth the hearts of men.

He is rich that lives content with his Estate.

Multa loquor: quidvis nummis præstantius optes,
Es venies; clausum possidet arca Jovem.

Difficile est virtutes eum reverari qui semper secundâ fortunâ sit usus.

Of Change.

Defin. *Change is generally an alteration, either of times, states, studies, opinions, or any other faculty whatsoever.*

THE whole world is nothing but a shop of change: for riches we exchange poverty, for health sickness, for pleasure sorrow, for honours contempt; briefly it is nothing else but change whatsoever chanceth unto us.

There is no change more certain then the change of life to death. *Crates.*

There is no better change; then for a man that hath been lewd to become honest; and for a woman that hath been as lascivious as *Lais*, to wax as repentant as *Magdalen.*

The unstaid and wandring-minded man is never wise.

Who

Who changeth Peace for War, hath all miseries laid open to his eyes; his Goods spoiled, his Children slain, his Wife ravished, his Cattel driven away; briefly, himself made most miserable to behold his unhappiness.

Change doth evert the good, and erect the bad; prefer the faithless, and confound desert.

Change seldome brings better chance, but very often worse.

The day by course changeth to night, the night likewise changeth to day, the Summer to Winter, Youth to Age, and Prosperity to Adversity.

Nothing is lighter then the Change of time, nor any time more certain.

Nature by change produceth her increase.

He that by change of fortune mounteth higher then he should, must arm himself with patience, to descend lower then he would.

Change in all matters, except they be mischievous, is most dangerous. *Xenoph.*

Change of Honour is Envies mark.

He is no-where that is every-where.

That Plant never prospereth that is often removed. *Seneca.*

Change and inconstancy spring from lightness of the mind. *Greg.*

What was done, is done again: all things do change, yet under the Cope of heaven there is no new thing. *Sirac.*

Every thing holds the name of the place whence it cometh; yet all things feel change howsoever it cometh.

As there is nothing more certain then the change of life, so there is nothing more uncertain then the time when it will change.

Good things quickly pass away, and worse succeed. *Seneca.*

The

The pureſt thing that is may be changed betwixt evening and morning.

What by deſtiny is decreed man cannot change or prevent.

The change of opinions breeds the change of States, and continued alterations ſet forward ſubverſions.

Cùm fortuna manet, vultum ſervatis, amici:
Cùm cecidit, turpi vertitis ora fugâ.

Claviſſimæ olim urbes nunc nihil ſunt; quæ nunc maximè ſuperbiunt, easdem aliquando fortunam experientur Demoſt.

Of Poverty.

Defin. *Poverty is a tribulation, or want of ſuch neceſſary things as belong to our lives and eſtates: through which we are brought to miſ-hap and miſery.*

[illegible] have honour to countenance their actions [illegible] men have honeſty to direct their lives.

Poverty is as glad to creep to credit as dignity; and the humble thoughts that ſmoke from a poor mans cottage are [illegible] as ſweet a ſacrifice to the gods as the perfumes in the [illegible] of a Prince.

There is no greater poverty unto a man then to want wiſdom, whereby he ſhould know how to govern himſelf. *Plato.*

There is no fault in poverty, but their minds that ſo think are faulty.

Poverty is a branch of Temperance, and Penury a compendious obſervation of the Laws. *Stobæus.*

If thou wilt live after nature, thou ſhalt never be poor; after thine own opinion, thou ſhalt never be rich.

Poverty is the mother of Health.

Poverty is the miſtreſs of Philoſophy.

The miſerable lack of the poor man, and the ſuperfluous ſufficience of the rich man, move much diſcord among the people.

Ano-

A noble mind refuseth no danger, if once he perceiveth himself assaulted with poverty.

Poverty causeth good mens children to be vertuous, so that they attain to that by vertue which others come unto by riches.

Riches are painful to fools, and poverty pleasant to the wise.

He never accounted of prosperity that hath not before been pinched with poverty.

He is not poor that hath little, but he that desireth much. *Bias.*

To live poorly and honestly, is better then to live richly and wickedly.

Poverty is the father of inumerable infirmities.

Adversity is the trial of the mind, and mis-hap the balance of the thought.

Poverty is the mother of Ruine.

Necessity is a sore penance; and extremity is as hard to bear as death.

Need teacheth things unlawful *Senec.*

Poverty, Want, Extremity and Misfortune, are all easie to be born, if they be tempered with Content. *Toales.*

To write to our better, is of necessity; to write to our equall, is of will; to write to our inferiour, is of pure vertue.

The rich doth revenge himself with arms, the poor with tears. *Guevar.*

It is some comfort in misery, to know the worst of our mis-haps. *S.P.S.*

In adversity rich men should give remedy, and wise men minister comfort by good counsel.

It is a thing very common unto a man afflicted, to seek the company of another in like trouble.

There is no man in so wretched a condition, but he hopeth to grow better: neither is there any man so

fat

ſet aloft, but he may doubt a ſudden fall. *Iſocrates.*

He ought not to be diſmayed, that from a high eſtate is deſcended to a low degree; neither ought he to glory or grow proud, that from a baſe eſtate is advanced to promotion.

As riches are the mother of pleaſure and delight, ſo poverty is the nurſe of ſorrow and calamities.

Want is the enemy to deſire.

In all eſtates a mean muſt be obſerved: to live warily increaſeth treaſure, but to live waſtfully cauſeth poverty. *Protag.*

Poverty is no hindrance to wiſdom.

Poor men are ſhrubs, that by their baſeneſs eſcape many blaſts, when high and tall Cedars are ſhaken.

Where poor intreat and cannot obtain, there rich men command and will be obeyed. *Stver.*

Miſ-hap is the true touch-ſtone of friendſhip, and adverſity the trial of friends.

Happy is that miſ-hap where we paſs into greater perfection.

Poverty that contenteth is great riches.

Care not for poverty, ſith no man liveth ſo baſely as he was born. *Saluſt.*

It is given onely to a wiſe man to be content in poverty.

Suffer that with patience which thou canſt not avoid, and be not diſpleaſed at thy poor eſtate

The beggers crutch ſerveth him both to lean upon, and to fight withal.

Patiently ſhould that be born which no ſtrength can overcome, nor counſel avoid; whether it be poverty to pinch the body, or adverſity to croſs the mind.

Poverty poſſeſſed in ſafety is better then great riches enjoyed with much fear.

Whe

When a man is plagued with poverty and ſickneſs, both joyned together, without any ſuccour or eaſment, then riſeth in him an intolerable grief, a fire not able to be quenched, a ſorrow without remedy and a tempeſt full of wrecks.

Poverty is a vertue of it ſelf. *Diog.*

He liveth in a moſt wretched eſtate of beggery that is not endued with many good qualities.

Si ad naturam vivas, nunquam eris pauper; ſi ad opinionem, nunquam eris dives. Exiguum natura deſiderat, opinio immenſum. Seneca.

——*O vitæ tuta facultas.*
Pauperis, angustiq; laris! O munera nondum
Intellecta Deum!

Of Baniſhment.

Defin. *Baniſhment is a putting away or driving out of any man, either from the place where he ought and ſhould inhabit, or from the place where he took delight and deſired to dwell.*

FOR ſin was man thruſt into the world, therefore his life in it is in baniſhment.

No baniſhment is ſweet, but the baniſhment of a righteous ſoul from the priſon of a world-wearied body. *Stobæus.*

Baniſhment is there where no place is for vertue. *Cicero.*

The baniſhed man without a houſe to dwell in, is like a Coarſe without a grave to reſt in.

It is better for a man to be baniſhed his countrey with wiſe men, then to live there ſtill amongſt fools.

He that denieth himſelf to his countrey is in baniſhment already.

Whereſoever a man lives well, there is his countrey. *Cicero.*

A chaſte

A chaſt eye exileth licentious looks.

Good fortune attends not every great Eſtate, nor evil chance every exiled perſon.

To ſtuff thy Coffers with Coin, it is to commit thine honour to exile. *Marc. Aurel.*

True happineſs is never had till after death, nor exile welcome but in death.

It is a needleſs queſtion to ask a ſick man if he be willing to have his health; or an exile, if he would be called from baniſhment.

Death and baniſhment come ſoon enough, if ſlow enough.

There is more ſorrow in loſing a mans own Countrey, then in conquering a world of other Nations. *Themiſt.*

Sweet is reſt after long Pilgrimage, and great is the comfort that a baniſhed man takes at tidings of his recalment.

It is the nature of a man to love thoſe things deareſt which are baniſhed furtheſt from him.

He that in the morning is proud of his poſſeſſions, may happen ere night to be baniſhed from his pleaſure.

Beauty and youth once baniſhed are never repealed.

The comfort of Fugitives is, that there be many Fugitives.

Care followeth a fugitive perſon, even as a ſhadow follows the body.

Exilium terribile eſt iis quibus quaſi conſcriptus eſt habitandi locus; non iis qui [illegible] unam urbem eſſe ducunt. Cicero.

Privari patriâ magnum malum eſt, ſed majus re quàm ſermone.

Of Abſence and Preſence.

Defin. *Abſence is the departing or loſs of a friend, or any other object where we take delight; and Preſence is the continual company of the party with whom we deſire to be converſant.*

Abſence

ABsence in love makes true love more firm and constant. *Niphus.*

We never know how profitable the presence of a friend is, untill we have felt the want of his absence for a time.

The absence of friends is the presence of griefs. *Bias.*

As contraries are known by contraries; so the delight of presence is known by the hell of absence.

Man seperated from mony is like a soul seperated from a body.

The grief of unwished absence is worse then the wounds of a stubborn lance.

A tedious presence decays love, and a long absence forgets true familiarity.

Absence puts off happiness, and time alters resolutions.

When thought absents its self from truth, the soul presents her self to sin. *Demost.*

The evils got by absence Wisdome cureth.

Take heed of speaking ill of the absent.

The solitary man is either a God or a Beast.

Life and faith once absented never return.

The fairest presence is but a dunghil, covered over with white and purple.

Infamy is never absent from Arrogancy. *Diogenes.*

Men gain their desires by travel, sustain them by thought, and are absent from them by annoiance. *Ar.*

The presence of one day blasteth the absence of another; but the last shall give judgment of all that is past.

The absence of punishment is no pardon of transgressions.

Non una eademq; molestia est rerum præsentium & absentium. Eurip.

Distantia loci non separat amicitiam, sed operationem.

Of Acts.

Defin. *Acts are the monumental deeds of our lives, and our actions are the enfigns by which we are known, the perfectneſs of our good or evil living.*

ALL the praiſe of the inward vertue conſiſteth in outward action. *Cicero.*

An action without reaſon, and a reaſon without an action, are both alike imperfect.

Action is the ready entrance into Contemplation.

A ſilent deed is better then an unprofitable word.

Neither can good words colour a black action, nor bad words deprave a good action.

Shape beautifies an image, and good actions commend a man.

Actions are by ſo much more manifeſt then words, by how much the eyes are ſurer witneſſes then the ears.

It is an argument of too much weakneſs, to remember what ſhould have been done.

In action a man doth not onely benefit himſelf, but profit others. *S. P. S.*

God would never have delivered a ſoul into the body which hath arms and legs, (only inſtruments of action) but becauſe it was intended the mind ſhould imploy them.

There muſt not onely be in a man a mind of charity, but alſo diſtributing hands. *Amb.*

Action is the matter of vertue and honour.

By the actions of a good man we adjudge always the excellencies of his life.

An imperfect man by one perfect good action gains a liberal name of goodneſs.

Speech is one of the greateſt actions which makes manifeſt the prudent vertue of the ſoul.

All new actions ſeem fair, though they be like a painted woman.

To keep a friend certain is a harder matter then to get a friend. *Ovid.*

Presumptuous boldness is a base action in the eyes of thy betters.

So love as thou mayest hate, so hate as thou mayest love, and both without challenge.

The end of every thing is the trial of the action.

Conscientia bene actæ vitæ, multorúmque bene factorum recordatio jucundissima est.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of Praise.

Defin. *Praise is an exalting, or a lifting up to honour either the good parts we behold in others, or those excellencies with which our eyes (tickled by delight) are enamoured*

THere be many that in words are ready to praise that which is good, but few that in works are willing to follow the same.

It is better to be praised for true-speaking, then to be honoured for flattering and lying.

For a man to praise too much his own writings, is nothing else but to give men occasion to speak evil both of him and his works.

As it is seemly for a Philosopher and a wealthy man to praise the profits of Peace; even so in his mouth it is uncomly to prate of the perils of War.

Perfect praise and felicity consisteth in a contented life and happy death. *Salust.*

Praise bestowed on an unworthy person is a manifest signe of flattery.

Praise is a poyson to the ambitious man, for it leadeth him beyond the scope of honesty.

Nothing deserveth commendation, unless it be vertuous.

Praise encourageth the spirit to do great and migh-

ty things; and nourisheth true vertue where it is begun.

Commendations make the lobour light, the wit studious, and the hope rich.

Three things are commendable in a Schollar, silence in his tongue, diligence in reading, civility in his behaviour.

He which often praiseth one abuseth himself, confirmeth an errour, and proveth in the end a Liar: and he which is praised becometh a great deal more vain. *August.*

Praise is the hire of Vertue. *Cicero.*

Too much praise is a burthen.

Amongst all the praises of *Lucullus*, he deserveth most by this answer; I had rather, said he, deliver one *Romam* from the hands of an enemy, then enjoy all the riches of mine adversaries.

Pompey being grown to the height of his fortune, and exalted by many praises and victories, was then prettily checkt at his departing out of *Athens*: *Quantum hominem te esse rósti, eatenus es Deus.*

He that praiseth a man openly will not stick to flatter him secretly. *Diog.*

To do good to the poor is a double praise, because a double sacrifice; one to God, another to man.

Most praise-worthy is a good nature that can amend a bad nature.

Vertues beget praise, and praise begets honour and authority.

Nothing is nore uncertain then praise: for what one day gives us, another takes away from us.

It is a greater praise to help the helpless, then to maintain the needless.

The doing what we ought deserves no praise, because it is duty. *August.*

If another man praise thee yet remember thou to be thine own judge.

All things that are good have ever the preheminence in praise and comparison.

As the shadow followeth the body, so praise followeth vertue. *Seneca.*

To be praised of evil men is as evil as to be praised for evil doing.

Neither praise any thing that is not commendable, neither dispraise that which is praise-worthy.

The praise of our Ancestors is a light to their posterity. *Salust.*

When they offered to *Titus* a crown of gold, together with great praises, for taking *Jerusalem*, he said that he himself was not the author thereof, but God.

Never challenge unto thy self praise of another mans inventions. *Marc. Awel.*

He that praiseth any man because he is a Gentleman, praiseth his Parents also.

As they which praise unwillingly seem to have but little themselves; so they which praise other men slenderly seem desirous to be praised themselves. *Just.*

It is a point of flattery to praise a man to his face.

Be neither too hasty to praise, nor too forward to discommend any. *Anax.*

There is no day so clear, but it hath some cloud; nor any praise so compleat, but it is subject to the scandal of the envious.

Si laus allicere nos ad rectè faciendum non potest, nec metus quidem à fœdissimis factis potest avocare. Cicero.

Laus ubi nova oritur, etiam vetus admittitur.

Of Aid.

Defin. *Aid generally is any relief or succour, chiefly in an extremity; and is the greatest upholder of nobility when it is most weak and desperate.*

SOrrow is so hard of belief, that it refuseth all aid, imagining truth to be dreams, and dreams to be truth.

Fatal is the aid that brings us to the ascent of a crown, from whence men come not down, but fall down.

The over-spreading pomp of aid or might doth darken weakness, and debase his violence. *Archim.*

Sorrow makes silence her best aid and her best orator.

Reverent order will not aid iniquity, or prevent right.

Offences urg'd in publick are made worse, & expel aid.

The shew of injustice aids and aggravates despight. *Hermes.*

The multitude, which look not into causes, rest satisfied with any thing which is aided by the Laws.

Fear casteth too deep, and is ever too wise, if it be not aided by some resolution.

One man is born to help another as far as ability will serve.

To help the weak is charity; and to aid the mighty presumption. *Greg.*

A doubtful-minded man can never endure to be aided by any usual means.

The aid of the Spirit is faith, by which a man is delivered from a second death.

The grace and law of the Spirit furnished with the aid of God justifieth the wicked, reconcileth the sinful, and giveth life to the dead.

Wisdome and learning are the two chief aids to vertue and good conditions.

Law is the Queen of immortality, and Aid the Lord which restores the oppressed.

Wise men are not aided by the laws of men, but the rules of vertue. *Solon.*

Evil aid and unconstant love is like the shadow of a cloud, which vanisheth as soon as it is seen.

Honest assistance is without hurt, without hate, and without penury.

The aid of a friend in law is half an end to the law.

He is rash-witted that presumeth too much upon his own power.

God

God giveth his wrath by weight, and mercy without measure. *Erasmus.*

To say the aid of friends is to prove the hope of fortunes.

He is a monstrous foole that will presume to flie with the aid of waxen wings.

Homo homini, quicunque sit, ob eam ipsam causam quòd sit, consulere debet.

Nihil habet alicujus fortuna melius quàm ut possit, nec natura, quàm ut velles servare plurimos. Cicero.

Of mean.

Defin. *Mean is the mediocrity and best part of an action, and must be used in all things: it containeth the full effect of prudence touching government, and tranquillity concerning the Soul.*

THE difference of good or bad consisteth in mediocrity, or a mean in all things.

Curiosity and extremity banished man from the first modesty of his nature in all things.

Nothing too much, nothing too little, preserveth a mean in all things.

The mean estate is the best estate; indifferent equality is the easiest superiority. *Flo.*

He that starveth for drink by a fountain side hath no mean in his misery.

The mean love is the surest love: to love extremely procureth either death or anger.

Of two evils the least is to be chosen, for that is the mean to well chusing.

The more men are threatned, the greater means they seek for their safety.

First to become a Servant, is the best mean to be a Master. *Diogenes.*

As storms wither flowers, so pride confounds meane callings.

The ſmalleſt hair hath his ſhadow, and the meaneſt eſtate his riſing and downfalling.

Fire is never without ſmoke, nor extremity without croſſes.

Mountains, having too much heat of the Sun, are burnt; Valleys, having too little heat thereof, are barren: but ſuch places as hold a mean are moſt fruitful.

Of all the parts in Muſick, the Mean is the ſweeteſt.

He that keepeth a mean in his diet ſhall never ſurfeit.

The increaſing of paſſion multiplieth complaints.

Extremity harbours where a mean is not kept.

Mean thoughts excell ambitious deeds.

Wiſe men temper their actions to the time, and hold a mean in all matters.

The mean Cottage of a Swain ſtands in more ſafety then the Palace of a Prince.

Where there is no mean there is no order: and where proportion is not kept, there is ſpeedy confuſion.

Ere miſchief come, the means to prevent it ought to be provided.

Eſt modus in rebus, ſunt certi denique fines.
Quos ultra citráque nequit conſiſtere rectum,
Sunt enim, modus eſt; tamen magis offendit minimum quàm parum.

Of Labour.

Defin. *Labour is (or ought to be) the honeſt recreation of the mind, and that induſtrious work-maſter which buildeth our knowledge, and makes men abſolute by exercise of good letters, and continual travel in the Sciences.*

IT is not freedom to live licentiouſly, neither is it liberty to live without labour.

Labour is a mortal enemy to love, and a deadly foe to fancy.

Great

Great labours require sometimes to be eased with honest pastimes.

That which is done slowly is never done willingly.

Take good advisement ere you begin; but the thing once determined, dispatch with all diligence.

Labour is a burthen that man undergoeth with pleasure. *Cicero.*

A man that doth all he can doe, doth what he should doe.

By diligent and laborious examination of things past, we may easily foresee things to come.

He that endureth labour shall taste the fruit of his travel.

As nothing mounteth swifter then fire, so nothing atchieveth sooner then labour.

He that endeavoureth, attaineth; he that neglecteth, repenteth.

All errours by labour are cured, huge mountains levelled, and weak wits refined.

The hope of a good reward is a great incouragment to labour.

Immoderate labours do weaken the body; but a temperate kind of exercise conserveth the same in health.

As the sweetest Rose groweth upon the sharpest prickles; so the hardest labours bring forth the sweetest profits.

As brightness is to rustiness, so labour excelleth idleness. *Thales.*

No worthy act can be accomplished without pain and diligence.

No profit is denied to the painful person.

By use and labour a man may be brought to a new nature. *Demost.*

Labour in youth wareth strong with hope of rest in age.

Diligence is the Mistresse of Learning, without which nothing can either be spoken or done in this life with commendation, and without which it is altogether impossible to prove learned, much lesse excellent in any Science.

Docility gotten by industry, though it be hard in conceiving, yet once obtained it is seldome forgotten.

Too much diligence breedeth suspition.

The God which is immortall doth as it were sell all things unto us for our labour and travel. *Cicero.*

Without care and diligence no estate can prosper.

Those studies which seem hard and troublesome in youthful years are made right pleasant rests in old age.

There is nothing so hard but diligence and labour makes it seem easie. *Virg.*

Nothing causeth a man more diligently to do his duty, then to think what he would require of him that is a servant.

As to every studious man diligence is the mother, so negligence is a stepdame to all learning. *Bottius.*

There is nothing that sooner maketh a Horse fat then the watchfull eye of his Master; nor any thing maketh Land more fertile then the diligent labour of him that oweth the same.

By Dangers, Dread and Doubtfulnes, Diligence is greatly hindred.

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit & alsit.

Si quid feceris honestum cum labore, labor abit, honestum manet: si quid turpe cum voluptate, turpitudo manet, voluptas abit. Cicero.

Of Gladnesse.

Defin. *Gladnes or pleasure is properly called that delight which moveth and tickleth our senses, which quickly slideth and slippeth away, and for the most part leaveth*

leaveth behind it occasion rather of repentance, then of calling it again to remembrance.

OUR pleasures are inductions to our griefs.

Oft hath a Tragick entrance a happy end.

Gladness is continually mixt with grief.

Sorrow foregoing gladness graceth it.

There is nothing more to be rejoyced at then a good and quiet conscience, which at the latter day shall be a witness to justifie, and not to condemn us.

The gladness of the heart addeth length to our life; but sorrow of life hastens death.

Be glad of that day wherein thy tongue hath not misaid, and thy heart hath repented thy sins.

Disordinate laughter causeth death; and violent pleasures, mighty dangers.

All men are glad to see their riches increase; but few men are diligent to amplifie their vertues. *Cratus.*

All worldly gladness rideth upon the wing of Time, and but in Heaven no perfect joy is found.

Be not glad of thy enemies fall, for he that sitteth surest may be overthrown.

It is better to enter the house of mourning, then the habitation of gladness. *Ovid.*

Sith joys are short, take gladness when it comes; for sorrows headlong follow one another.

Pleasures while they flatter a man, they sting him to death.

After the delectation and pleasures of the body followeth the destruction of the flesh. *Marc. Aurel.*

Pleasures unbridled carry a man headlong into all licentious living.

Pleasures bring loss and dammage to the party that too much delighteth in them; they engender in his mind sorrow, forgetfulness of Wisdom, and insolency.

The sweet and simple breath of heavenly gladness is the easier to be altered, because it hath not passed through

through worldly wickedneſs, nor feelingly found the evils which evil carrieth with it.

He that is given to pleaſure judgeth all things, not according to reaſon, but according to ſenſe.

Pleaſure is the root of all evils, quenching the light of the ſoul, hindering good counſel, and turning men aſide from the way of vertue.

Pleaſure is ſo much more odious, by how much more ſhe hideth her venom under the garment of good liking.

Pleaſure is a certain exultation, or an exceeding rejoycing, ſprung of the events of things deſired.

Pleaſure amongſt vertues is like a harlot amongſt honeſt women, for by her flattery ſhe deſtroys man. *Cic.*

Pleaſure is of two ſorts, one is ſaid of honeſt and good things, the other of diſhoneſt: In reſpect of honeſt things, it is called *Voluntas*; in reſpect of diſhoneſt, it is called, *Voluptas*.

The companion of pleaſure is pain.

A wiſe man ought not to be puft up with pleaſure; for it is the food of filthineſs, it killeth the body, weakneth the judgment, and taketh away our underſtanding. *Ariſtotle.*

He is not worthy the name of a man that ſpendeth a whole day in pleaſure.

Qui minus deliciarum novit in vita, minus timet mortem.
Gaudia principium noſtri ſunt ſæpe doloris:
Gaudia non remanent, ſed fugitiva volant.

Of Liberty.

Defin. Liberty is that freedom and happineſs which bringeth the ſoul to his contentment and ſatisfaction after the troublous pilgrimages, travels, and bondages of this world. Or otherwiſe, To live as a man liſt.

THrough too much liberty all things run to ruine and confuſion. Liberty in the mind is a ſign of good-

goodneſs; in the tongue, of fooliſhneſs; in the hands, of theft; in our life, of want of grace.

Nothing corrupteth more then liberty; for it maketh the ſon deſpiſe his father, the ſervant his maſter, and the citizen his magiſtrate.

He is to be counted free that ſerveth no looſneſs nor infirmity.

No man truly liveth at liberty but he that liveth vertuouſly.

The wiſe man that hath the rein of his own wit reſtrained in the hands of his diſcretion, is only free.

There is a natural diſcord between Tyranny and Liberty. *Demoſt.*

He enjoyeth the ſweeteſt liberty that hath a quiet conſcience. *Greg.*

Vertue only yieldeth men liberty; ſin yieldeth ſhame and ſervitude.

If the liberty of the Commons be not reſtrained, the Common-wealth will be deſtroyed.

A mans mind may be at perfect liberty, though his body be fettered with irons.

Life loſt for liberty is a loſs full of piety.

It is better to live a miſerable life being at liberty, then to live a magnificent ſlave in continual bondage.

Too much liberty is a little bondage, and too great bondage haſtens ſpeedy liberty.

A conſtrained will ſeeketh every opportunity to ſlip his head out of the collar.

No man lives happily, if he want the freedom of liberty.

Death ought to be preferred before ſervile ſlavery and bondage.

It is a hard thing to moderate a man much given to liberty, or to put a bridle to wanton affections.

He that hath liberty to doe more then is neceſſary, will oftentimes do more then is tending to honeſty.

Where

Where liberty is given to offend, sin is so sweet to the flesh, that there is no difference between men and beasts, but that men do exceed beasts in beastlinesse. *Hermes.*

He is to be thought free that is not bondslave to iniquity.

Ille mihi non videtur liber cui mulier imperat, cui lex imponit, præscribit, jubet, vetat quod videtur, qui nihil imperanti negare potest, nihil recusare audet. Si poscit, dandum est: si vocat, veniendum: si ejiciat, abeundum: si minetur, extimiscendum.

Non potest parvo constare libertas; hanc si magno æstimas, omnia alia parvo æstimanda sunt.

Of Serving.

Defin. *Serving or servitude is a certain slavish bond of constraint, by which either for commodity or love men bind themselves to the will of others, making themselves subiect to controlment.*

TO serve or to obey well is a great vertue, and proceedeth of Nature, which being good, is holden by Education.

It is as necessary for him that serveth as for him that commandeth to be honestly-minded.

Servants must be obedient to their Masters, whether they be courteous or frowarde. *Plato.*

Nature, and the Laws which preserve Nature, bind men that will be servants to strict obedience.

The servants of Wisedome are the righteous of the Church, and their off-spring is obedience.

Servants ought with patience to bear the corrections of their Masters. *Chilo.*

A crafty Servant ruleth his Master.

The bondage of a wise man is liberty. *Ang.*

The Servant that dutifully honoureth his Master shall in time to come find love and obedience in his own household.

The

The onely fruit of service is love and reward; and the pleasure thereof humility and obedience.

The first duty in a Servant is willingness to learn whatsoever is necessary; the second faithfulness, in performing truly whatsoever belongeth to his duty; the third carefulness, in seeking all honest means to profit his Master; the fourth silence in tongue, in not replying against his Master's speeches.

There ought to be in a servant double silence: the one in not replying, or contradicting, the other in not revealing abroad what his Master doth at home.

Servants ought not to obey with eye-service onely, but also with singleness of heart.

It is a most commendable vertue in a Servant to know how to obey well.

A Servant once made malapert and sawcy will always after kick at his duty, and scorn the controlment of his Master. *Aug.*

Look what kind of service a Servant doth unto his Master, the like shall surely be requited when he keepeth Servants himself.

Honest and gentle Masters have commonly proud and stubborn Servants; whereas a Master sturdy and fierce is able with a little wink to command more duty then the other shall with many words. *Aurel.*

Princes must be served both with life and goods, and that is the personal service of every natural subject.

All men must be subject to Principalities.

Men are bound to obey Magistrates, although they command things contrary to publick profit; except it be in such things as are contrary to the laws of God.

Serving justly is a seal of obedience, and a testimony of an upright conscience. *Chrys.*

Tyrants are termed the scourges of God.

It is treason against God and man for the Servant to offer violence to his Master, but most damnable for a Subject

Subject to touch the Lord's Anointed.

Nihil est fœdius servitute: ad decus & libertatem nati sumus. Cicero.

Si miserum est servire, multò miserius est servire iis quos non possis effugere.

Of Obedience.

Defin. *Obedience is the end whereunto vertue tendeth; namely, when in all our actions we observe honesty and comelinesse: it is that which bindeth the soul, when fully and willingly, without force and constraint, we give to every one that which belongeth unto him, honour to whom honour, reverence to whom reverence, tribute to whom tribute, and succour to whom succour belongeth.*

OBedience sheweth our nature, Rebellion our corrupt nature.

That Common-weal is always happy, where the subjects are obedient, and the Magistrates merciful.

Wicked men obey for fear, but the good for love. *Aristotle.*

Servants in word and deed owe dutiful obedience unto their bodily masters.

Where reason ruleth, appetite obeyeth.

Nothing thriveth by strife and contention; but all things flourish through love and obedience.

Disobedience proceedeth from negligence: for he that governeth well shall be obeyed well; but he that giveth to his servants too much liberty shall be sure to have too much loss. *Theopompus.*

They commonly prove the best masters that have been the most obedient servants.

The obedience of the Law is the maintenance of the Law.

Treason hath no place where obedience holds principality. *Plato.*

Who-

Whosoever obeyeth his superiour, instructeth his inferiour. *Cicero.*

It is a certain and infallible observation, that the son who hath irreverently and disobediently dishonoured his father, is in his old age plagued by his own posterity. *Aurel.*

The humble and obedient gain honour, but the stubborn and obstinate reproof.

The more obedient a man is, the more favour he purchaseth.

The blessednesse of a Common-wealth, is the obedience of Citizens. *Stobæus.*

Onely obedience enjoyeth the merit of faith. *Bern.*

Obedience is the badge of devotion, the seal of contemplation, the safeguard of the penitent, and the school of the ignorant.

To obey the Law, is to fulfill the Law.

The will obedient to reason never strayeth; but where men break all bonds of duty, there follow all sorts of plagues and punishments. *Justinian.*

Obedience is a vertue due to God and Man: to God as our Creator, to Man as our Superiour, *Bern.*

Where reason ruleth, appetite obeyeth.

That Country is well kept, where the Prince knoweth how to govern, and the People how to obey.

The King himself is Supreme head of all other authority, and obeyeth no man, but the Law onely.

If thou vanquish thy parents with sufferance, thou shalt surely be blest for such obedience.

He obeyeth infinites that is a bondslave to his lusts. *Crates.*

Qui bene ducit, efficit ut rectè eum ii quos ducit sequantur.

Flectitur obsequio curvatus ab arbore ramus:
Franges, si vires experiare tuas.

Of

Of Opinion.

Defin. *Opinion is the rule of the mind, containing error, or pleasure: it is born of the mind, nurst with error, and brought up only with imagination.*

OPinion makes men arm themselves one against another.

Opinion is one of the greatest pillars which uphold Common-wealths, and the greatest mischief to overthrow them. *Pont.*

Opinion proceeding from a firm discourse of reason, purged from vanity is perfect judgement.

Whatsoever opinion perswades us to perfect, being once approved becomes most deceitful.

Opinion never judgeth rightly of any thing as it is indeed, but only as it seemeth to be.

Opinion living in hope, pines in present, and lacketh whatever he hath.

Opinion is the torment of the mind, and the destruction of the body, vainly promising the rest which could never be enjoyed.

Opinion draws on the ambitious with a vain conceit of immortality, making possible impossibility.

The variety of opinions among the Learned begets both doubtfulness and fear in the Ignorant. *Theophr.*

The opinion of Judges have heapt suits one upon another, and made them immortal.

Opinion leaves mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By opinions chiefly is the majesty and integrity of ancient Justice lost. *Crates.*

All sedition springs from opinion; and all sedition is evil, how honest soever the ground be pretended.

Opinion is the original of disobedience, and disobedience is the beginning of fury.

The ground of the *Roman* civil wars was the diversities of opinions betwixt the Nobility and the Senate.

The

The strength of false opinion is of such force, that it overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt master and servant. *Demost.*

To know the cause of false opinions is the onely mean to break the strength and root out the force of false opinions.

Profit, Honour, Loss, and Dishonour are four causes of disjoined opinions.

Great opinions alter not at one instant, but leave their strength by degrees, by little and little, except they be violent.

Dissimilitude being a diversity of opinions in Religion is the cause of Civil War.

The diversity of opinions in Subjects is very dangerous to Estates and Sovereigns. *Phocion.*

It is impossible for any head to maintain an opinion contrary to the members.

Amongst men that are honest and upright in life, and live contented with their calling, there never happeneth diversity of opinions, nor civil wars for Religion.

Gravior & validior est decem virorum sententia, quàm totius multitudinis imperitia. Cicero.

Vereor de viris doctis judicare, ne quorum opinionem improbo, illos videar improbâsse.

Of Credulity.

Defin. *Credulity is a certain ground and unfeigned trust which we repose in the object propounded to our imaginations: it is also the destruction of doubt, and an animator of us to those actions which we credit to be honest.*

SO many men, so many minds; and so many minds, so many beliefs.

Credit is a constant trust in such things as are spoken or covenanted.

Credits

Credit is a figure of faith, or that which faith it fe it, and is breathed by the Spirit of God into the godl *Bern.*

Credit or faith consisteth above all things in pray and meditation.

True belief breedeth constancy in prosperity, and p tience in time of affliction.

A good life cannot be seperated from a good belie *August.*

Belief fails where God's truth stands uncertain.

The way to increase credit is first to have credit.

The fruit of belief is made manifest by the love w bear to our Neighbours, and by our patience in time trial.

True belief justifieth, and that justification is ou Redemption.

Credulous belief knitteth together the joints of Common-wealth.

The mean which constitutes Common-wealths pre serves them: faith first constituted them, therefore faith upholds them.

No man believeth willingly more then he himsel liketh. *Chrysost.*

No Gold is so precious as a faithful friend, whom man may boldly credit.

Mens credit should be better then debts, for faith should exceed oaths.

Slow belief is the handmaid of wisdom. *S.P.S.*

Unexercised credit is sickly, and unknown things a unadmitted.

Faith built upon any thing but divinity is dead faith and like a frame that hath no substance or continuation

From faith comes fear, from fear hate of sin, and from hate of sin everlasting salvation.

In the greatest danger the greatest credit is best de served.

Truth

Truth is the daughter of time, and guide to all goodness.

He that through custome makes little account of his promise, may swear often, but shall seldom be believed.

Custome without credit is no better to be accounted then old Errour.

Credulity is the only advantage of honest hearts. *P. S.*

It is as great a fault to believe every one, as to trust none, *Seneca.*

True faith in God maketh innumerable strong Champions, and invincible stomachs, not only towards death, but also against all the most cruel devices that can be found to make death (if it were possible) more painful then death. *Boetius.*

Credit is of greater worth then friendship, and friendship as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocausta Deus, sed corda fidelia quærit;
Hæc qui dona gerit, legs beatus erit.

Of Secrecy.

Defin. *Secrecy is a faithful humour, which strengthened by vertue concealeth in despight of misfortune those things which one knoweth may either profit his enemy, or prejudice his friend or Country.*

HE that knows not when to hold his peace, knows not when to speak.

Gold boileth best when it least bubbleth; and a flame pressed down inforceth the fire to smother. *Pacuvius.*

Love that is kept in secret consumes in sorrows: and the flames of fancy raked up in silence will both fire the senses and shrink the sinews.

He beareth his misery best that hideth it most. *Arch.*

As silence is a gift without peril; and containeth in

it

it many good things: so it were better our silence brou
our simplicity into suspicion, then to speak either inco
veniently, idlely, or unnecessarily.

Those things which are untold are undone: for the
can be no greater comfort then to know much, nor
less labour then to say nothing.

Venus Temple is never shut, *Cupid's* Register li
ever unfolded; and the secrets of love, if they be co
cealed, breed either danger by silence, or death by s
crefie.

Better it is by speaking little to makes small scar
then a deep wound by much babling.

Silence is a gift without peril, and a treasure witho
enemies. *Phocion.*

Women are fitter to conceive children then to co
ceal secrets.

By mis-spending treasures we lose wealth, by disco
vering secrets honour and life.

That which thou wouldst few should know keep secre
to thy self.

Silence is more safe then speech, when our enemie
be the Auditors. *Salust.*

In some place, some time, and in some company
it is better to be silent then talkative.

As the Viper is torn asunder when she bringeth forth
her little ones: so secrets coming out of their mouth
that are not able to conceal them do utterly undo an
ruine such as reveal them. *Lactan.*

We have two eyes and two ears, and but one only
tongue, and that inclosed within the teeth and lips be
tween the brain and heart, serving as their Truchman,
having about it the instrument of all the senses, to th
end she put forth nothing before she have taken counse
of the said senses her neighbours, and of the inward fa
culties of the Soul, which are the understanding an
reason placed within the brain.

Wine descending into the body causeth words to ascend.

In some causes silence is dangerous; as if any know of Conspiracies against their Country or King, or any that might greatly prejudice their Neighbour, they ought to discover it.

As we must render account for every idle word, so must we likewise for our idle silence. *Ambrose.*

Querit aquas in aquis, & poma fugacia captat;
Tantalus: hoc illi garrula lingua dedit.
Nox unquam tacuisse nocet, vocet esse loquacem.

Of Oaths.

Defin. *Oath is a perswasion or calling of God to witness that our assertions are just, true, and honest. And of Oaths, some be lawful, some unlawful: The lawful Oath is that which is taken before Authority; the Oath unlawful is that which is vainly, and without occasion, uttered.*

THE Oath which is honest is a proof of fidelity, the violation whereof is impiety.

An Oath is the foundation of Justice, and the truth of incertainty.

It is better never to take God to witness, then to forswear himself in mockery. *Last.*

Oaths do not credit men, but men their Oaths. *Sophocles.*

It becometh a man to keep inviolate the Oath which he maketh to his adversaries, although mis-hap cause him to yield unto it.

Through neglect of our Oaths keeping we fill our souls full of lying.

The greatest fault that can be in a Prince is Perjury.

Gods Oath is the confirmation of his promise. *Aug.*

The bare word of a Prince ought to stand as an Oath in Law, and his Faith as firm as an Oracle.

To

To ſwear and forſwear is a vice ſo hateful, that Slaves themſelves judge it worthy of puniſhment. *Periander.*

He is unwiſe that putteth any confidence in the promiſe of a common ſwearer.

He that accuſtometh his mouth to many oaths, procureth unto himſelf many plagues for a puniſhment. *Sigiſmundus.*

As it is not neceſſary to credit the oath of an infidel; ſo it is not lawful for a Chriſtian to break his vow, although it be made to a Saracen.

Traitors bewitched with perjury fear not to betray themſelves, ſo they may betray others.

He that layeth his faith in pawn bindeth his ſafety, his honour, and his ſoul alſo.

Where faith is taken from oath, juſtice is ruined, love wounded, and ſociety confounded. *Nipbus.*

God in his juſtice chaſtens perjury, even from the cradle to the grave.

Favour gotten by perjury is honour won by infamy.

Sin is puniſhed with repentance, but perjury with damnation. *Quint.*

Vertue is never in the mouth where laviſh oaths are reſident.

Sparcity of oaths is a moſt bleſſed barrenneſs,

The oaths uttered in fury, in calms are repented with tears.

Wicked mens oaths are written in water. *Stobæus.*

Faith gives no honour to any oath, yet oaths broken diſhonour faith.

To maintain oaths is to ſuborn blaſphemy.

Faith is the devotion of the ſoul, and the redemption of the ſame. *Ferome.*

Wiſe men think more then they ſpeak: and to ſwear is the leaſt part of their knowledge.

Solon.

Solon tantam morum probitatem ineſſe hominibus oportere dicebat, ut non opus eſſet ligare juramento.

Licurgus cautus amicis & familiaribus auxiliandum eſſe dicebat, ut interim perjurium non admitteretur.

Of Doubt.

Defin. *Doubts are any uncertain or irreſolute opinions of things, whereby the mind is altogether unſatisfied and perplexed.*

DOubt being a frenzy of the ſoul, labouring to attain the truth, confounds it ſelf in it ſelf.

The hurts are boundleſs which come by doubts and incertainties.

To reſt doubtful in Religion is worthy certainly of high puniſhment.

There is nothing more troubleſome then doubtful thoughts. *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious oppinions.

Doubt is contrary to faith, and whatſoever is contrary to faith is clean contrary to ſalvation.

Doubt proceeds from ignorance, and ignorance comes from brutiſhneſs, and brutiſhneſs from want of vertue or wiſdom.

As doubts declare men to be baſe-minded, ſo courage and reſolution erect a Prince.

The Scriptures are ſufficient to diſſolve all doubts in Religion; and not to believe them, is to periſh by them.

By over-much truth in a mans own wit the greateſt doubts are commonly conceived.

Doubtful preſumptions prove certain confuſions.

Love is careful, and misfortunes are ſubject to doubtfulneſs. *S.P.S.*

Want of wit breeds doubt, and doubt leaves good things unfiniſhed.

Doubtful and melancholick minds are cheared with

musick, but wise men with resolution.

He of necessity must err, that of force must be doubtful.

There is no greater shame then for a man to be resolute in worldly actions, and yet wavering and doubtful in the chief points of his religion.

He is worthy to live always in doubt, which doubts what no man else doubts but he himself onely.

To doubt or mistrust a man for his well-meaning is the very next way to cause him to change his mind into false dealing. *Bias.*

There is great doubt of that mans wisdome which is too much ruled by the will of a woman. *Marc. Aurel.*

To live in doubt is to live in torment.

He that doubteth every certainty, and admireth every trifle, shall sooner be laughed at for his folly, then commended for his discretion. *Bias.*

He that doubteth of that thing which he seeketh, shall never know when to find that which he lacketh.

Whatsoever is well done, is advisedly done; but whatsoever is ill, is doubtful.

Doubts chase away friends, strengthen enemies, and sunder all men.

The beginning of errour is doubt, dreaming that our effects agree with the heavens.

Doubts are not overcome with violence, but with reason and understanding.

When doubts are known to be doubts, resolution is better esteemed.

Qui dubitat, neganti est proximus.

Dubitatio cogitationem significat injuriæ.

Of Denial.

Defin. *Denial is a refusal of any thing propounded, or an Apostate back-falling from a thing formerly affirmed, known, or taken.*

To

TO deny principles is to deny truths; and to deny truths is hereſie.

To deny what we fear to deſire, is to diſprove our own beliefs.

It is hard to deny to mourn, when nature commands us to weep.

Vertue rather denies wealth, then to enjoy it by evil means.

Clouds cannot cover ſecrecies, nor denials conceal truth. *Demoſt.*

To deny the knot of marriage, is to break the bond of ſalvation.

The ſtrength of thunder overthrows high Towers, and the backſliding of Apoſtate, confounds ſouls.

He that denies compaſſion to the penitent, ſhall find ſmall favour when he himſelf asketh forgiveneſs.

Counſel confounds doubts, and diſſolves falſe denials.

Denials make little faults great, and truth makes great faults indifferent.

The denial of truth is a ſickneſs of the ſoul, which can never be cured but by the ſhame of reaſon. *Herm.*

He which by denial hath falſified his oath, ſhall hardly after recover his credit.

There cannot be a greater folly, then to truſt him that will deny the truth for advantage or promotion.

He getteth no profit that denieth the truth in hope of reward.

Wiſe men eſteem many words and many lies both alike.

He that will inſtruct others in the truth, muſt never deny the truth himſelf.

Common Liars need more then common Writs, elſe will their Tales be found double.

He that lieth, bearing the countenance of an honeſt man, by his outward ſhew of honeſty ſooner deceiveth

the ignorant, then many other which ſeem unhoneſt.

He that dares preſume to make a lie unto his Prince, will not ſpare to deny the truth before a meaner Magiſtrate. *Tho. Aquin.*

To boaſt the denial of truth is more worthy puniſhment then to tell lies.

Believe not him which to day telleth thee a lie of another body, for he will not ſtick to morrow to tell a lie of thee to another man.

There is no greater ſign of wickedneſs then open hereſie.

He that obſtinately denieth the truth before men upon earth, wilfully refuſeth his ſouls health in heaven.

He which denies the motions of the fleſh makes good the Divinity of the ſpirit.

To keep company with a notorious Lier, is a means to make thy ſelf ſuſpected when thou telleſt the truth.

The man that through uſe and cuſtom denieth truth, and doth as it were make an occupation of lying, ſhutteth himſelf out from the company and preſence of God, loſeth his good name and credit amongſt men, and moſt horribly joins himſelf to the Devil, yielding all his endeavours to the furtherance of infernal ſervice.

Contra negantem principia non eſt diſputandum,
Qui ſemel à veritate deflexit, his non majore religione ad perjurium quàm ad mendacium perduci conſuevit.

Of Repetition.

Defin. *Repetition is a repeating or rehearſing again of things paſt, being either forgotten, or needful for preſent uſe or commodity: it is alſo an upbraiding of good turns, or a wearieſome tediouſneſs.*

TO repeat offences is to make the committer aſhamed of his faults.

Often to repeat one thing is wearieſome to the hearer, and troubleſome to the teller.

Though

Though the hearing of our sins repeated be bitter, yet the perswasion of amendment is sweet.

Continually to upbraid men with their misdoing, is the next way to make them become desperate.

God himself useth to threaten us oftner then to smite us. *Aug.*

Things oft repeated in memory make the memory more perfect.

As it is necessary to smite the iron being hot; so it is needful to repeat in private our own sins, before they prove odious.

To repeat offences with penitence is a likelihood of amendment.

There can be nothing so plainly repeated but it may be mistaken. *Terence.*

A wise man will not have one sin twice repeated unto him.

Vain repetition is an accusation of dulness.

To repeat one thing often, being needless, is a sign of a slender capacity.

It is requisite to know mens natures before we repeat their disgraces.

Time is the repeater of all things.

He which maketh repetition of his deceits deserves to be intangled by deceits.

It is the property of fools and children often to repeat prophecies.

Though it be a fault general for all men to sin, yet very few can endure to hear their sins repeated.

The things that be most scant to be gotten are most dear of price; and things seldome spoken of are most desired. *Plato.*

The best garments grow old with often wearing, and strange reports wax stale with too much telling.

Walls are said to have ears, when needless repetition hath too much tongue.

The often repeating of our faults to our selves in private, causeth more care in our actions publick.

We must be content to hear what we would not, when we forget our selves, and doe that which we should not.

Good examples cannot too often be repeated, if we purpose to profit by them.

The often repeating of an injury received, makes manifest that the fact is not freely forgiven.

It is more commendation for a man to be silent, then to make repetition of his good deeds performed. *Aur.*

Too much of any thing, changeth the nature of every thing. *Terence.*

Fire were not to be counted fire, if it wanted heat: nor vertue to be known with repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, auditoris fastidio enecant.

Non unum hodie, cras aliud, semper idem.

Of Offence.

Defin. *Offence is an injury or indignity offered either in speech or act, whereby either life or reputation is called into hazard, making the world in doubt of their vertue.*

UNjust offences may escape for a time without danger, but never without revenge.

It were better for a man openly to be hurt with his enemies sword, then secretly to bewounded with evil speeches. *Thal.*

Of little medling comes much rest, and of licentious talk oft-times ensueth much unquietness.

There is no sufficient recompence for an unjust slander.

A fault once excused is twice committed.

A false report is a wilful lie.

Light heads and sharp wits are most apt to invent smooth lies.

When

When the tongue babbles fondly, it is a token that the heart abounds fooliſhly.

As a Traitor that clippeth the coin of his Prince, maketh it lighter to be weighed, but never the worſe to be touched: ſo he that by ſiniſter reports ſeemeth to impair the credit of his friend, may make him lighter among the common ſort, (who by weight are oft-times deceived) but nothing impaireth his good name with the wiſe, who try all gold by the touch-ſtone.

If thou ſpeak what thou wilt, thou ſhalt hear what thou wouldſt not. *Bias.*

The greateſt barkers are not always the greateſt biters; as it is far eaſier with words to obtain the victory, then with deeds to attain the conqueſt.

To a vertuous mind an injurious word doth more hurt then the wound of a ſword.

In the body of a man, the moſt neceſſary member is the heart, the goodlieſt inſtruments are the eye, the parts moſt delicate are the ears, and the thing wherein moſt danger is, is the tongue. *Thales.*

Nature teacheth us to ſpeak well, but wiſdome teacheth to ſpeak in a fit time. *Epimerides* the Painter, after his return from *Aſia*, being enquired of news, anſwered, I ſtand here to ſell pictures, not tell tidings.

There is no better Philoſophy, then for a man to learn ſilence.

The *Lycaonians* had a Law, that if any ſtranger ſhould enter into diſcourſe with the Miſtreſs of the houſe, he ſhould for his offence have his tongue cut out.

The authors of offences and injuries are Liars. *Plot.*

Amongſt the *Romans* it was held a great infamy for a man to praiſe the good wife of the houſe.

The eyes, hands, and feet, ought not ſo ſoon to be ſubject to the penalty of the Law as the tongue; becauſe they are members for common uſe, but the tongue is the inſtrument of vanity and villany.

Where there is any hope of amends to be looked for, there the first offence deserves pardon. *Ponta.*

A small offence being renewed doth work some grievous displeasure in the end to the committer thereof.

The offender feareth the Law, but the innocent feareth fortune. *Boëtius.*

Where offences of the best are never pardoned, the worst will amend for fear of extream punishment.

Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quàm id in quo aliquem offenderis. Cicero.

Nulla mala potentia est, in quam non irruat injuria. Seneca.

Of Accusation.

Defin. *Accusation is the attainture or challenge of any party in a doubtful matter, and may be imployed both in good and evil part; sometimes proceeding from an honest passionate zeal, and sometimes from the defects of further malice.*

HE that accuseth another must look that he be not guilty of the same fault himself. *Salust.*

Spies and Accusers are necessary evils in a Commonwealth.

Perfect vertue terrifieth an accuser, indifferent vertue whets him on.

Whosoever presently gives credit to accusation, is either wicked himself, or very childish in discretion.

Things grown full grow out of frame; and accusation being at the highest either resteth or declineth.

Great accusation have hard beginnings, both through their own debates and their inventors.

If greatness could keep what it gets, it should never be accused of infortunes. *Olaus.*

We accuse nature of prodigality, to spend in one age what should serve for two.

We suppose accusations against Fortune, lest she should burst with presumption.

Other

Other mens sins accuse our Consciences of frailty.

Ambitious men raised once to dignity, accuse afterward all other estates of insufficiency. *Bod.*

Youthful counsel, private gain, and particular hate, accuse Kingdomes of short continuance.

Wars pretending publick good, done for spight, work most injustice; for they bend their accusations against the mightiest persons.

Flattery, the nurse of vice, is the mother of false accusation; but zeal of just appeals.

Kings, because they can doe most, are in accusation the worst, though they run into ills by compulsion.

Great men too much graced use rigour, and accuse humility of dulness.

He that accuseth himself is a just man. *Chrysost.*

Good must not be drawn from Kings by force, nor accusation by threats.

Fools weep when great men are accused, as pitying the fall of honour.

He that accuseth himself, and afterward answereth not, tempteth God. *August.*

General calamity accuseth Princes of general imbecillity.

When great men are accused and condemned, guilty Vassals are hopeless and desperate.

No man may be both the accuser and judge. *Plut.*

Princes endangered seek their peace by any means: and private persons injured seek revenge many times by false accusation.

The greatest wrongs that ever were effected, were then performed when Princes feared to fall by surmise or accusation.

The accused is not guilty until he be convicted. *Lactan.*

Ex defendendo, quàm ex accusando, uberior gloria comparatur. Cicero.

Accusator nocere, monitor prodesse reprehendendo studet.

Of Slander.

Defin. *Slander is a part of envy, and every whit as vile and dangerous: it is the superfluity of a cankered heart, which inraged with choler, after an iniury received, or after some report thereof, wanting other means of revenge, doth with slanderous and reproachful speeches give testimony of his hate and malice.*

FOul-mouthed Detraction is his neighbours foe.

The mouth of a slanderer calleth all things in question, and approveth nothing.

We kill hurtful vipers if we spy them; but we nourish slanderers till they kill us.

As Rats and Mice eat and gnaw upon other mens meat, so the slanderer eateth and gnaweth upon the life and flesh of other men.

A tale unaptly told may be depraved.

He that hurteth his neighbour by his tongue, woundeth his own soul by his words.

They that speak evil and slander the dead, are like envious dogs, which bite and bark at stones. *Zeno.*

The corrupt heart breaketh out by the lewd tongue; and such as speak evil by all men are all monsters among good men.

Whosoever useth to listen much to misreports, deserveth either to lose his hearing, or his ears. *Pub.*

A common slanderer, striving to bring other men into hate, becomes odious himself.

Believe not every report, neither be thou moved by vain suggestions, lest through light trust thou lose friends, or, which is more bad, be counted a fool.

There are three sorts of Man-slayers; they which kill, they which hate, and they which detract.

Itching ears do swallow many wrongs.

He

He that trusteth to lewd tongues, is either swoln with hate, plagued with envy, consumed with thought, endangered by revenge, or lost in hope.

Nature hath given us two ears, two eyes, and but one tongue; to the end we should hear and see more then we speak. *Socrat.*

Though the tongue be but a small member, yet it many times doth more hurt then the whole body besides.

Keep thy tongue, and keep thy friend; for few words cover much wisdome, and a fool being silent, is thought wise.

Diversity of meats hurts digestion, and changeableness of reports begetteth slander.

Long promises are figures of cruelty, and large slanders the signs of great envy.

Slander offends the living, and gnaws upon the dead.

The slanderer doth unjustly accuse, and ought to be punished in the same sort as the party accused should have been, if the accusation had been found true.

Slanderers in ancient times have been marked in the forehead with a hot iron.

Apelles, after he had escaped a false slander, thus by his art described her in a Table painted: He pictured a Judge with the ears of an Ass, having on the one side two Ladies, Ignorance and Suspicion; before him false Accusation with a countenance full of fury, holding in the left hand a burning torch, and with his right hand pulling a young man by the hair, who lifted up his eyes and hands to Heaven; near unto him was a man looking pale, earthly, and asquint, which was Envy; two Damsels followed false Accusation, named Treason and Deceit; behind whom stood a Lady wailing and mourning, called Repentance, which fastned her eyes upon a very fair Lady called Truth: declaring by this, that we ought not lightly to believe every

every accusation and slander that is brought unto us.

Aut in infamia, vulneribus, aut morte desinet calumnia.

Detractor uno verbo tres simul jugulat homines, seipsum, auscultantem, & eum cui detrahit.

Of Scoffing.

Defin. *Quips, or Scoffs, are depraving from the actions of other men; they are the overflowing of wit, and the superfluous scums of conceit.*

TO play the scoffing fool well, is a sign of some wit, but no wisdom.

All kind of mockery ought to be shunned, which is a reproach covered with some fault, and which accustometh the mocker to rail and lie; and moveth more then an injury, when it proceedeth from a will to outrage and malice without necessity.

An Adder keeps his venome in his tail, but the poison of a scoffer is in his tongue.

What is sweet in the mouth is bitter in the stomack: and scoffs pleasant to the ear are harsh to the best understanding.

A fault wilfully committed by scoffing, cannot be amended by repentance.

He that mocks a wise man with flattery, mocks him with insufficiency.

Scoffs have not reward, but disdain; nor praise, but ill imployment.

To haunt the company of scoffers, is to be stained with scoffs.

To mock the man that loves us is monstrous villany.

Good and evil follow one another, so do scoffs and hatefull estimation.

The least man can do some hurt, and the absurdest tongue can disparage.

He that most scoffs shall be most scoffed at for his reward.

To

To jest is tolerable; but to do harm by jest is insufferable. *Bias.*

It is better to do well then to speak well; but easier to reprehend then to amend.

One Wolf will not make war against another, neither will one scoffer contend in scoffs willingly with another; but when they do, it proves either fatal, or witty.

There are more mockers then well-meaners, and more foolish quips then good precept.

Mocking is an artificial injury.

The fairest beauty may prove faulty, and the wittiest scoff ridiculous.

It is better to have an open enemy then a private scoffing friend.

It is better to be born foolish, then to imploy wit unwisely.

The loss that is sustained with modesty, is better then the gain that is gotten with impudence.

It is good to hold an Ass by the bridle, and a scoffing fool at his wits end.

To be accounted a Noblemans Jester, is to be a mercenary fool. *Bias.*

He that makes an ordinary use of scoffing shall never be well thought of in his life, nor find happiness at his death.

Qui pergit quæ vult dicere, quæ non vult audiet.
Prava necat morsu spatiosum vipera Taurum:
A cane non magno sæpe tenetur aper.

Of Physick.

Defin. *Physick is that natural Philosophy which tendeth to the knowledge of man, and those causes which concern the health and good estate of his body.*

PHysick is a continual fountain or spring of knowledge, by which we maintain long life.

The

The ſick man deſireth not an eloquent Phyſician, and skilful. *Seneca.*

We begin to be ſick as ſoon as we be born. *Auguſt.*

The infirmity of the body is the ſobriety of the mind.

The ſtrength of the body is the weakneſs of the mind, and the weakneſs of the body the ſtrength of the ſoul.

Delicate fear is the mother of ſickneſs.

Phyſick rightly applied is the repair of health, and the reſtitution of a weak or decayed nature.

Next unto the glory of God, we ought to regard the profit of the Common-wealth; and then Philoſophy, which is Phyſick, nothing being more commodious.

Phyſick, being rightly uſed, is an art to find out the truth both of divine and humane beginnings.

The ſcope of Phyſick, is to glorifie God in the works of nature, teaching men to live well, and to help their neighbours.

A pratling Phyſician is another diſeaſe to a ſick man.

An Oratour doth not always perſwade, nor the Phyſician cure. *Ariſt.*

To know the uſe of Phyſick is ſweet, but to taſte it is unſavory.

It is requiſite that he be tormented with pain, which will not be eaſed by Phyſick.

Death holdeth a ſword againſt our throats, and Phyſick a preſervative of health to our hearts.

Death is moſt deſired of them that be miſerable, and Phyſick moſt eſteemed of them that be mighty.

They that be ſound themſelves, are more ready in counſel then skilful in knowledge, to preſcribe rules of Phyſick to the ſick. *Bias.*

As

As a blind man cannot see the fault of anothers eyes, so an unskilful Physician cannot perceive the defects of the body.

To take Physick when the disease is desperate, is to desire the Physician to help to consume our substance.

Medicines be not meat to live by.

The Patient unruly, maketh the Physician more cruel.

The thief is commonly executed that killeth but one man, and the Physician scapeth that killeth a thousand.

Physicians oftentimes do use under the shew of honey to give their Patients gall, and by this means preserve their health; whereas if they went plainly to work, the sick would never take that which were wholesome, if not toothsome.

The number of Physicians is the increasing of diseases.

Great variety of medicines do no good at all to a weak stomack.

Some have compared those which use often to take Physick, to them which drive the Burgesses out of the City, to place strangers in their room.

Hippocrates, above all other things, recommendeth to a Physician, that he should well advise himself. if in plagues and ordinary diseases he found nothing which was divine, that is to say, whether the hand of God were not the proper cause of the sickness of the party diseased.

Physicians are happy men, because the Sun make manifest what good success soever happeneth in their cures, and the earth burieth what fault soever they commit. *Nicocles.*

Ægri quia non omnes convalescunt, non idcirco nulla medicina est. Cicero.

Dat Galenus opes, dat Juſtinianus honoris.
Ex aliis palmas, ex iſtis collige garna.

Of Pain.

Defin. *Pain, adverſity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the fleſh, and which wholly reſiſt the divine nature of the reaſonable part of the ſoul, faſtning it to the body with the nail of diſcontentment.*

PAin is always a companion of pleaſure, and danger the handmaid attending on delight.

To trouble a troubled man, is to redouble his pain.

Where adverſities flow, there love ebbs; but friendſhip ſtandeth ſtedfaſt in all ſtorms.

Proſperity getteth friends, but adverſity trieth them. *Pacuv.*

In pain and judgment the quality with the quantity muſt be conſidered.

It is leſs evil to ſuffer one then to reſiſt many.

The greateſt miſery that may be, is to fall into unknown miſery.

Miſery can never be ſo bitter as eternal felicity is pleaſant. *Eraſmus.*

Danger always attendeth at the heels of pride and ambition.

Adverſity quickneth our ſleepy ſpirits; for by proſperity we learn but ignorance, by adverſity we are taught knowledge.

Miſery and life are two twins, which increaſe, are nouriſhed, and live together.

He cannot rightly judge of pleaſure that never taſted pain.

As no fortune can diſmay him that is of a couragious mind: ſo no man is more wretched then he that thinks

thinks himſelf to be unfortunate.

In the time of calamity moſt men are more ſorry for that their enemies can ſpeak of their diſtreſs, then for the pain they endure.

Adverſities happening to good men may vex the mind, but never change their conſtancy.

As the moſt peſtilent diſeaſes do gather unto themſelves all the infirmity wherewith the body is annoyed: ſo doth the laſt miſery embrace in the extremity of it ſelf all his former miſchiefs. *S.P.S.*

Patience breeds experience, experience hope, and hope cannot be confounded.

The pain of death is for ſin, the pain of conſcience for ſin; but the pain of hell is eternal.

The pain of the eye is luſt, the pain of the tongue liberty, and the pain of both repentance.

Miſery is full of wretchedneſs, fuller of diſgrace, and fulleſt of guiltineſs.

He ſuffers double puniſhment that hath his pain prolonged.

He finds helps in adverſity that ſought them in proſperity.

The remembrance of pleaſures paſt, aggravates the pains that are preſent.

A fawning friend in proſperity, will prove a bitter foe in adverſity.

It is hard in proſperity to know whether our friends doe love us for our own ſakes, or for our goods: but adverſity proves the diſpoſition of mens minds.

He that lendeth to another in time of proſperity, ſhall never want helps himſelf in the time of adverſity.

ut ſecunda moderatè tulimus, ſic non ſolum adverſam, ſed funditùs everſam fortunam fortiter ferre debemus.

Nullius

Nullus dolor eſt quem non longinquitas temporis minuat atque molliat. Cicero.

Of Tears.

Defin. *Tears, or ſorrow, is a grief or heavineſs for things which are done and paſt: they are the onely friends to ſolitarineſs, the enemies to company, and the heirs to deſperation.*

TEars are no cures for diſtreſs, neither do preſent plaints eaſe a paſſed harm.

There is no ſowre but may be qualified with ſweet potions; nor any doleful malady but may be allayed with ſome delightful muſick.

Tears crave compaſſion, and ſubmiſſion deſerveth forgiveneſs. *Greg.*

The violence of ſorrow is not at the firſt to be ſtriven withall; becauſe it is like a mighty beaſt, ſooner tamed with following, then overthrown by withſtanding.

Woe makes the ſhorteſt time ſeem long. *S.P.S.*

Women are moſt prone to tears, and have them ſooneſt at command. *Eurip.*

Sorrow bringeth forth tears as a tree bringeth forth fruit.

That grief is beſt digeſted that brings not open ſhame.

Bury the dead, but weep not above one day. *Homer.*

We ſhall ſooner want tears then cauſe of mourning in this life. *Seneca.*

Sorrows concealed are more ſowre; and ſmothered griefs, if they burſt not our, will break the heart.

The heart that is greatly grieved takes his beſt comfort when he finds time to lament his loſs.

Tears and ſighs declare the heart to be greatly grieved.

A tear

A tear in the eye of a Strumpet is like heat-drops in a bright Sun-shine, and as much to be pitied as the weeping of a Crocodile.

Of sorrow and lamentation cometh watching and bleared eyes.

Tears are the badges of sorrow. *Archem.*

Passion is a most cumbersome ghest unto it self. *S P.S.*

Deer-conceited sorrows are like to Sea-ivy, which, the older it is, the deeper root it hath.

Passions are like the arrows of *Cupid*, which if they touch lightly, prove but toyes; but once piercing the skin, they prove deep wounds.

Where the smallest shew of tears is, there is oftentimes the greatest effect of sorrow.

Tears in many, ease the grieved heart; for grief is like to fire, the more it is covered, the more it rageth. *Plutarch.*

Shedding of tears is the easing of grief.

Tears are the fruits of passion, the strength of women, the signs of dissimulation, the reconcilers of displeasures, and the tokens of a broken heart.

Tears are the food of the soul.

There are in the eyes three sorts of tears: the first of joy, which in old men shew their kindness; the second of sorrow, which in wretched men shew their misery; the third of dissimulation, which in women shew their nature.

Lay thy hand on thy heart when thy wife hath the tear in her eye; for then she intendeth either to sound thee, or to sift thee.

When grief doth approach, if it be small, let us abide it, because it is easie to be born; but if it be grievous, let us bear with it, because our glory shall be the greater.

Care not for sorrow, it will either dissolve, or be dissolved.

How

How miserable is that grief which can utter nothing in torments! *Seneca.*

Men take a certain pleasure in weeping, when they lament the loss of friends.

Solon having buried his Son did weep very bitterly: to whom when one said, his tears were all in vain; For that cause, quoth he, I do weep the more, because I cannot profit with weeping.

Too much sadness in a man is as much to be condemned as over much boldness in a woman is to be despised. *Bias.*

Lepidus by a long grief conceived of the misbehaviour of his wife shortned his own days.

To lament with tears the follies of our former life is profitable: but to grieve too much for worldly losses is a sign of foolishness.

Per lacrymas argumentum desiderii quærimus, & dolorem non sequimur, sed ostendimus; nemo enim sibi tristis est.

Curæ leves loquuntur, ingentes stupent. Senec.

Of Neighbours.

Defin. *Neighbours are those in whom we find towards us the greatest bonds of charity, and not, as is vulgarly taken, them that live near about us.*

THE greatest love in us, next unto God, ought to be love towards our neighbours.

Whatsoever duties we perform in kindness towards our neighbours, we perform unto God.

Love is the first foundation of marriage, and conjunction of neighbourhood.

The end of a mans being is the glory of his Creator, and the love of his neighbour.

The love of neighbours appertains mightily unto salvation.

Men are not born for themselves, but for their Country,

Country, Parents, and Neighbours. *Cicero.*

All things on earth are created for men, and men created to worſhip God, and aid one another.

Whoſoever will follow nature, muſt love his neighbour, and maintain ſociety.

Themiſtocles ſelling certain land, made it be proclaimed, that it had a good neighbour. *Plutarch.*

No man may ſlander or lie for his profit, becauſe ſuch gain is his neighbours indignity.

Duty and profit are two diſtinct things, and ſeparated belonging to our neighbours and our ſelves.

We muſt eſteem our neighbours love as dearly as the pureſt gold.

It is more praiſe-worthy to relieve one neighbour, then to kill many enemies.

We muſt frame all our actions to the glory of God, to the love of our neighbours, and the profit of the Common-wealth.

The tiding of a bad mans burial comes never too ſoon to the ears of his neighbour.

The envy of a bad neighbour is worſe then the ſting of a Serpent.

He that lives alone lives in danger: ſociety avoids many perils. *Marc. Aurel.*

The love of our neighbours binds us from unlawful actions againſt them.

Gold is proved in the furnace, and a neighbours love tried in time of trouble.

That neighbour is to be well thought of, which is ready in good will to help according to his power.

A rolling ſtone never gathers moſs, nor a fickle-minded man love amongſt honeſt neighbours.

The love of neighbours is the ſtrongeſt pillar to ſupport the Common-wealth.

He is careleſs and uncharitable who will play at Cards whileſt his neighbours houſe is burning.

Good

Good turns done to unthankful neighbours are like water poured into open sieves.

Necessity ingendreth in a man war against himself and malice to hurt his neighbour.

ut in re rustica, non satis est teipsum bonum esse colonum sed magni refert cujusmodi habeas & vicinum; sic in vita, non satis est si teipsum integrum virum præstes, sed refert cum quibus habeas consuetudinem.

Nunc ego illud verbum experior vetus, Aliquid mali esse propter vicinum malum. Plato.

Of Proverbs.

Defin. *Proverbs are the onely sententious speeches of authentick authors, or the usual phrases begot by custome.*

A Little stream serveth to drive a light Mill.

A small sum will serve to pay a short reckoning.

A lean fee is a fit reward for a lazy Clerk.

A rolling stone gathers no moss.

All is not gold that glistereth.

Where is nought to be had, the King loseth his right.

It is good to strike the iron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth far.

Good wine needeth no bush.

Hunger is the best sawce.

Sweet meat must have sowre sawce.

It is evil halting before a cripple.

Self do, self have.

Harm watch, harm catch.

Too much of one thing is good for nothing.

Hot sup, hot swallow.

One scabbed sheep will infect a whole flock.

Like master, like man.

Look not a given horse in the mouth.

When the belly is full the bones would be at rest.

He

He that reckoneth without his hoſt muſt reckon twice.

A carrion Kite will never be a good Hawk.

He robbeth *Peter* to pay *Paul.*

Too much familiarity breeds contempt.

Rome was not built in one day.

Better late thrive then never.

After death the Phyſician.

After dinner Muſtard.

No fire without ſome ſmoke.

A fools bolt is ſoon ſhot.

All covet, all loſe.

After a ſtorm cometh a calm.

It is better to bow then break.

Need makes the old wife to trot.

Death dealeth doubtfully.

More coſt, more worſhip.

It is an ill wind that blows good to none.

Much coin, much care.

Much meat, much malady.

Much learning, much ſorrow.

Look before you leap.

Time and Tide tarry for no man.

Like lips like lettice.

Many things chance between the cup and the lip.

What is bred in the bone will never out of the fleſh.

Every man for himſelf, and God for us all.

Bare words are no lawful bargain.

It is good ſleeping in a whole skin.

The end trieth all.

In little meddling lieth much reſt.

Wake not a ſleeping Lion.

The veſſel will ſavour of the firſt liquor.

One Swallow brings not a Summer.

White Silver dies black-lines.

Fire

Fire is as hurtful as healthful.

Water is as dangerous as commodious.

Credit ought rather to be given to the eyes then to the ears.

Where many words are ſpoken, truth is held in ſuſpicion. *Stobæus.*

He that goeth a borrowing goeth a ſorrowing.

A friend in the Court is better then money in thy purſe.

He gives twice that gives quickly.

He that ſpareth to ſpeak ſpareth to ſpeed.

Service willingly offered is commonly refuſed and ſuſpected.

A mans own manners do ſhape him either good or bad fortunes.

A near friend is better then a far-dwelling kinſman.

Diſcipulus prioris poſterior dies.
Dulce bellum inexpertis.

Of Sentences.

Defin. *Sentences are the pity and ſweet flowers of wit, compiled in a ready and deliberate brain, and uttered in ſhort and elegant phraſes.*

HE that deſireth to make a good market for his wares, muſt watch opportunity to open his ſhop.

Where the foundation is weak, the frame tottereth; and where the root is not deep, the tree falleth.

Where the knot is looſe, the ſtring ſlippeth; and where the water is ſhallow, no veſſel will ride.

Where ſundry flies bite, the gall is great; and where every hand fleeceth, the ſheep goeth naked. *Demoſt.*

He that talketh much and doth little, is like unto him that ſails with a ſide-wind, and is born with the tide to a wrong ſhore.

Eagles

Eagles flie alone, and they are but Sheep that always flock together.

The mean man muſt labour to ſerve the mighty, and the mighty muſt ſtudy to defend the mean.

Standing pools gather filth, and flowing rivers are always ſweet.

He that bites of every weed to ſearch out the nature, may light upon poiſon; and he that loves to be ſifting of every cloud, may be ſmitten with a thunder-ſtroak.

A wanton eye is the dart of *Cephalus*, that where it levelleth there it lighteth, and where it hits woundeth deep.

Depth of wiſdom, height of courage, and largeneſs of magnificence get admiration.

Truth of word, meekneſs, courteſie, mercy and liberality ſtir up affection.

There is no man ſuddenly excellently good, or extremely evil; but grows either as he holds himſelf up in virtue, or lets himſelf ſlide to vice.

Cunning to keep is no leſs commendable then courage to command.

The court of affection is held by the racking ſteward Repentance. *S.P.S.*

As life without learning is unpleaſant, ſo learning without wiſdom is unprofitable.

He properly may be called a man, that in his behaviour governeth himſelf like a man, that is to ſay, conformable unto ſuch things as Reaſon willeth, and not as the motions of ſenſuality will.

Examples of the dead that were good, do profit men more to live well, then the counſel of the wicked that be living, which doth interre and bury thoſe that are now alive.

Far better is it to be a tenant of liberty, then a Landlord of thrall.

He that makes himself a sheep shall be eaten of the Wolf.

He that loseth favour on land to seek fortune at sea, is like him that stared so long at a star that he fell into a ditch.

Small helps joyned together wax stronger.

He is unworthy to be a master over others that cannot master himself. *Pho.*

A master ought not to be known by the house, but the house by the master.

A busie tongue makes the mind repent at leisure.

By repentance we are drawn to mercy, without whose wings we cannot flie from vengeance.

Where the demand is a jest, the fittest answer is a scoff. *Archim.*

When Dogs fall a snarling, Serpents a hissing, and Women a weeping, the first means to bite, the second to sting, and the third to deceive.

A subtle Wolf will never hunt too near his own Den.

Such as be born deaf or blind, have commonly their inward powers the more perfect.

He that helpeth an evil man hurteth him that is good. *Crates.*

When that thing cannot be done that thou wouldest, then seek to compass that which thou knowest may be brought to pass.

Contempt is a thing intolerable, forasmuch as no man can think himself so vile that he ought to be despised.

Sudden motions and inforcements of the mind do often break out either for great good or great evil. *Hom.*

Many men labour to deliver themselves from contempt, but more study to be revenged thereof.

It is the corrupting of the good to keep company with the evil. *Greg.*

The

The eye can never offend, if the mind would rule the eye.

Where there is division there is confusion. *Solon.*

That person is not worthy to live that taketh not care how to live well.

Negligence in private causes is very dangerous.

Solitarines is a slie enemy that doth most separate a man from doing well. *S.P.S.*

He that mindeth to conquer must be careful.

Money borrowed upon usury bringeth misery, although for a time it seem pleasant.

For a short pleasure long repentance is the heir. *Xenocrat.*

Private losses may be holpen by publick pains.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh an alteration and changeth Kingdoms.

That kind of contemplation that tends to solitarines, is but a glorious title to idleness.

Liking is not always the child of beauty.

Jealousie is the harbinger of disdain.

All is but lip-wisdom that wants experience.

Who will resist love, must either have no wit, or put out his eyes.

Love is to a yielding heart a King; but to a resisting a Tyrant. *S.P.S.*

Fear is the onely knot that knitteth a Tyrants people to him, which once being untied by a greater force, they all scatter from him like so many birds whose cages are broken. *S.P.S.*

Ambition and love can abide no lingring.

No thraldom to the inward bondage.

The right conceit of young men is, that they think they then speak wisely when they cannot understand themselves.

He that will needs stir affections in others,

must first shew the same passion himself.

Things lost by negligence must be recovered by diligence.

As rewards are necessary for well-doers, so chastisements are meet for offenders.

Virtue like the clear heaven, is without clouds. *S.P.S.*

He that will blame another, must first be blameless himself, especially in the matter that he blameth another for.

Suspicion breedeth care, and the effects of cruelty stir up a new cause of suspicion.

It is best dealing with an enemy when he is at the weakest. *Auel.*

The better sort eschew evil for shame, but the common people for fear of punishment.

Laws not executed are of no value, and as good not made as not practised.

Things that are wrongfully gotten have no certain assurance.

Not as men would, but as men may, and as the nature of things doth require, so should they deal.

Where flatterers bear rule, things come to ruine. *Pompeius.*

Such is the man and his manners as his delight and study is.

By diligence and pains-taking all may be amended that is amiss.

When things are in extremity, it is good to be of good cheer, and rather endeavour to amend them, then cowardly to faint and despair of all.

They that trust much to their friends know not how shortly tears be dried up.

God and nature do set all things to sale for labour.

Great is the value of order and foresight to govern things well.

Man

Man can better ſuffer to be denied then to be deceived.

Lingring is moſt loathſome, when neceſſity requireth haſt. *Quint.*

The careſulneſs of the wicked cauſeth the godly to look about them.

All paſſages are open to the ſtout and valiant-minded man.

Flying tales and flattering news do never good to any State.

It is better to fight with an enemy at his own home, then for him to fight with us in our Countrey.

Private well-fare is not to be preferred before the Common-weal.

Wiſe men being wronged are to be feared of the wrong-doers.

Careleſs men are ever moſt nigh unto their own harm.

Fair promiſes make fools fain; and flatterers ſeek by diſcrediting others to benefit themſelves

Good men ſometimes are in greater danger for ſaying the truth, then evil men for ſpeaking falſly. *Plaut.*

Of one inconvenience oftentimes ſuffered, many miſchiefs commonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeak.

A bold ſpeech upon a good cauſe deſerveth favour.

Sleep and food are enemies to the mourning which paſſion perſwadeth to be reaſonable. *S. P. S.*

Often ſuſpecting of others cometh of ſecret condemning our ſelves.

Advancement is the moſt mortal offence to envy.

Through diligence and care things may be redreſſed, which were by ſloth and negligence forborn. *Aurel.*

He doth wrong that giveth cauſe of war, nor he

war seeketh the redress of wrong.

The less one feareth his enemy, the nigher he is to his own harm.

It is better to begin a war, then to abide war.

Such as are careless in their own causes hardly can be careful about other mens affairs. *Thales.*

Corrupt officers never want matter to satisfie their corrupt minds.

It is folly to refuse the aid of a stranger when we may have it, and are in need thereof.

These three chief points are necessarily belonging to a counseller; to be bold, plain, and faithful.

That City is of no value, the which is not of ability enough to punish wrong-doers: neither is that Common-weal any thing worth at all, where pardon and intercession prevail against Laws.

The mind of man is his guide in all things, and the same is onely to be instructed and trained up with knowledge and learning.

To know well, and to do well, are the two points belonging to virtue. *Origen.*

Virtue is praised of many men, but very few desire to follow her effectually.

Honour got by virtue hath perpetual assurance. *Cicero.*

That man cannot long endure labour which wanteth his natural kind of rest.

The mind of man is man himself, and needeth continual teaching.

Though that all new chances cause presently new thoughts; yet thereby we attain more stedfastness against mis-haps to come.

After the unlawful getting of a covetous father, followeth the riotous spending of a prodigal son.

Ita vivendum est cum hominibus tanquam Deus videat; ita loquendum, tanquam Deus audiat.

Omnia

Omnia præclara rara, nec quidquam difficilius quàm reperire quod sit omni ex parte in suo genere perfectum.

Of Similitudes.

Defin. *Similitudes, or likenesses, are the Images or Figures of the things to which they are compared, lively expliining one thing in a far different object.*

AS that member is nothing profitable, but rather hurtful, to the body, which by corruption is lame and imperfect: so that subject whose mind is drawn into sundry practices of discord, working the disquiet of a common peace and tranquillity, may be justly cut off, as an unprofitable part, or canker in a Commonwealth.

As the vertue of a Prince is the chiefest authority of the Magistrate; so are the good conditions of the Rulers the best stay and strongest defence of inferiours. *Plut.*

As he is not unfortunate which is poor and deformed; so they are not to be accounted happy which are onely rich and beautiful.

As plants measurably watered grow the better, but being watered too much are drowned and die: so the mind with moderate labour is refreshed, but with overmuch is utterly dulled. *Eras.*

As any thing, be it never so easie, is hard to the idle, so any thing, be it never so hard, is easie to the wit well employed. *Ennius.*

As a Ship having a sure Anchor may lie safe in any place; so the mind that is ruled by perfect reason is quiet every where.

As that fire smoaketh not much which flameth at the first blowing: so the glory that brightly shineth at the first is not greatly envied at; but that which is long in getting is always prevented by envy.

As the man that drinketh poison destroyeth himself

trewith: so he that admitteth a friend ere he perfectly know him, may hurt himself by too much trusting him.

As the perfect Gold, which is of a pure substance, sooner receiveth any form then the sturdy Steel, which is gross and massie metal: so womens effeminate minds are more subject to affection, and are sooner fettered with the snare of fancy, then the hard hearts of men.

As golden pillars do shine upon the sockets of silver, so doth a fair face with a virtuous mind. *Perian.*

Like as a good Musician, having any key or string of his Instrument out of tune; doth not immediately cut it off, and cast it away, but either with straining it higher, or slacking it down lower, by little and little causeth it to agree: so should Rulers rather reform transgressions by small corrections, then seek to cast them away for every trespass.

As *Apollodorus* was wont to say of *Chrysippus*'s books, that if other mens sentences were left out, the pages would be void: so may we speak of Brokers; for if other men enjoyed their goods, their Ware-Houses would be quickly empty.

As the strong bitterness of the Aloe-tree taketh away the sweetness of the sweetest honey; so evil works destroy and take away the praise of good deeds.

As a Vessel is known by the sound whether it be whole or broken; so are men proved by their speech, whether they be wise or foolish. *Demost.*

As wine in *Plato*'s opinion is the mother of verity; so love in *Jamblichus*'s censure is the fruit of idleness.

As in feasts hunger is the best sawce; so of guests mirth is the best welcome.

As the occurrence of many things bringeth much trouble; so the considerations thereof procure experience.

Like

Like as a battered or crazed ship, by drinking in water, not onely drowneth her self, but all those that are in her: so a Ruler, by using viciousnes, destroyeth not himself alone, but all others besides that are under his government.

As ignorant Governous bring their Countrey into many inconveniences: so such as are devillishly politick utterly overthrow the State.

As truth is the centre of Religion; so contrary opinions founded on evil examples are the corruptions of the world, and the bringers in of Atheism.

As it becometh Subjects to be obedient to their Sovereign; so it behoveth that the King be careful for the commodity of his Common-weal. *Sigis.*

As there is no deliberation good that hangeth on delay; so no counsel is profitable that is followed unadvisedly.

As the Kingdom is most strong where obedience is most nourished; so the State is most dangerous where the souldier is most negligently regarded.

As no Physician is reputed good that healeth others, and cannot heal himself: so he is no good Magistrate that commandeth others to avoid vices, and will not shun evil himself. *Marc. Aurel.*

As the green leaves outwardly shew that the tree is not dry inwardly: so the good works openly testifie the zeal of the heart inwardly. *Eras.*

Like as a governour of a ship is not chosen for his riches, but for his knowledge: so should the chief Magistrate in every City be chosen rather for his wisdom and godly zeal, then for his wealth and great possessions.

As the goodnes of wise men continually amendeth; so the malice of fools evermore increaseth. *Pyth.*

As they which cannot suffer the light of a candle, can much worse abide the brightnes of the Sun: so

that are troubled with small trifles, would be more [illegible]ed in weighty matters.

As fire cast into the water is quickly quenched: so a false accusation against an honest life is soon extinguished.

As the Canker eateth and destroyeth iron; so doth envy eat and consume the hearts of the envious.

As the savour of stinking carrion is noisome to them that smell it: so is the speech of fools tedious to wise men that hear it. *Solon.*

As the wicked and malicious person is most hardy to commit greatest crimes; so is he most cruel, and ready wickedly to give sentence against another for the same offence.

As men eat divers things by morsels, which if they should eat whole would choak them: so by divers days we suffer troubles, which, if they should all come together, would make an end of us in one day.

As sin is natural, and the chastisement voluntary: so ought the rigour of justice to be temperate, so that the ministers thereof should rather shew compassion then vengeance; whereby the trespassers should take occasion to amend their sins past, and not to revenge the injury present. *Hermes.*

As when the wood being taken from the fire, and the embers quenched, yet nevertheless the stones oft-times remain hot and burning: so the flesh, though it be chastised with hot and dry maladies, or consumed by many tears in travel, yet concupiscence abideth still in the bones. *Artist.*

As after great storms the air is clear: so after the floods of repentant tears the conscience is at quiet.

As darnel springeth up among good wheat, and nettles among roses; even so envy groweth up among virtues. *Theop.*

As the leaves of a book which is seldome used will

will cleave fast together; even so the memory waxeth dull, if it be not oft quickned.

Like as an Adamant draweth by little and little the heavy Iron, until at last it be joyned with it: so virtue and wisdom draw mens minds to the practice thereof.

As a vessel cannot be known whether it be whole or broken, until it hath liquor in it; so can no man be known what he is, before he be in authority.

As it is great foolishnes to forsake the clear fountains, and no drink puddle-water: so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreams of mens imaginations.

As sight is in the eye, so is the mind in the soul. *Sopho.*

As desire is glad to embrace the first shew of comfort; so is desire desirous of perfect assurance. *S.P.S.*

ut ad cursum Equus, ad arandum Bos, ad indagandum canis: sic homo ad duas res, intelligendum & agendum, natus est, quasi immortalis Deus. Cicero.

ut ager, quamvis, fertilis, sine cultura fructuosus esse non potest; sic sine doctrina animus.

Of Bravery.

Defin. *Bravery is riotous excess, either in apparel or other ornament; it is also a part of pride, and contrary to decency and comelines.*

EXcess of bravery brings a man of much wealth quickly to poverty.

Pride joyned with many virtues choaks them all.

They that rather delight to deck their bodies then their souls, seem men rather created for their bodies then their souls.

Excess in vanity hath never end.

Theft or violent death ever waiteth at the heels of excess.

They

They never can be careful to keep a mean in husbanding nother mans wealth, which are careless in bestowing their own substance upon excess.

To spend much beyond power, and hope much upon promises, make many men beggers which were left wealthy.

He that imployeth his substance in bravery shall quickly bring his estate to beggery.

The cause why bravery is so much esteemed, is the respect the world taketh of the outward appearance, and neglect of the inward excellence.

There are three things that cost dearly and consume quickly; a fair woman that is unchast, a rich garment that hath many cuts, and a wealthy stock on an ill husband.

A fool cloathed in a gay garment, if he get any courtesie, may thank his weed, and not his wit. *Archim.*

As the weed cannot be esteemed precious for the fair flower which it beareth: so ought no man to be accounted virtuous for the gay garment which he weareth.

Building may be overthrown with wind, Apparel consumed with moths: what folly is it then for men to delight in that which the light wind can waft, and the small worm destroy.

He that wasteth his wealth to follow every fashion, and hateth his substance to maintain his bravery, may be counted the Mercers friend, the Taylors fool, and his own foe. *Bias.*

Rich cloaths are beggers weeds to a discontented mind.

Bravery of Apparrel is nothing worth, if the mind be miserable.

Desire of that we cannot get torments us, hope of that we may have comforts us, and the bravery of that we possess makes us become proud.

As

As oil being cast upon the fire quencheth not the flame; so bravery bestowed upon the body never humbleth the soul.

As it is no wisdom in admiring the scabbard to despise the blade; so it is meer folly to praise a man for his bravery, and discommend him for his decency.

Rain can never cause the Corn to bring forth any fruit which is sown upon hard stones; nor speech cannot perswade a proud man to become an enemy to brave apparel.

Gorgeous garments are marks of pride, and nets of riotousness.

As a man would judge one to be ill at ease that weareth a plaister upon his face, or one that hath been scourged, to be punished by the Law: so doth painting betoken a diseased soul marked with adultery.

Wo to that beauty which sleepeth not with the face. *Horace.*

If by the Civil Law the Child may have an Action of the Case against him which shall deface the Pourtract of his Father; we will imagine how much it displeaseth God, if by artificial painting we seek to correct his workmanship.

Painting hastens wrinkles before old age comes. *Chrys.*

Those which are curious in decking of the body, despise the care of the soul.

All kind of painting, artificial garnishing, and colouring of hair, was forbidden among the *Spartans*.

Splendida sit nolo, sordida nolo cutis.
Sint procul à nobis juvenes ut fœmina compti.

Of Boasting.

Defin. *Boasting is a part of pride, wherein a man seeketh to extoll himself vain-gloriously beyond his deser-*

ving,

ying, or the repute of the world for any action done.

A Dog that barketh much will bite but little; and the man that useth to make great promises will yield but small performance in the end.

Good wits are often hindred by shamefacedness, and perverse conceits are boldened by impudency.

Many mens threatnings be more fearful in hearing then hurtful in effect.

He boasteth in vain of his great Lineage, that, having no goodness in himself seeketh to be esteemed for the Nobility of his Ancestours.

Great offers are often promised in words, and seldom performed in deeds.

There be many who can boast of battels, that never fought in the fields.

Where the matter it self bringeth credit, a man for his gloss deserveth small commendation.

Great boast giveth least courage, and many words are signs of small wit.

Arrogancy is alwayes accompanied with Folly, Audacity, Rashness, Insolency, and Solitariness. *Plato.*

A boasting tongue is a manifest sign of a cowardly hearts. *Bias.*

Crassus boasting of his mighty Army, was prettily answered, It is not their multitude which follow thee, but thy courage in leading them, which shall make thee famous.

No man may truly brag of what he hath, sith what he hath may be lost. *Eur.*

Tully gloried in that he had amplified the Latine Tongue.

The world can boast of nothing but vanity, neither vanity brag of any thing more then the end.

He that boasteth himself to know every thing is

is moſt ignorant; and he that preſumeth to know no thing is wiſe. *Plato.*

Boaſt is but the ſcum of thought, vaniſhing with fading pleaſure, and entertained by fooliſh objects.

Great threatnings are like big winds; they bluſter ſore, but they end ſoon.

It is a fooliſh boaſt whereby men make manifeſt their own ignorance.

Where good Wine is, there needs no Garland; and where virtues are, there needs no commendation.

Of few words enſue many effects; of much boaſting ſmall beliefs.

Thoſe that boaſt moſt, fail moſt; for deeds are ſilent.

To fill thy mouth with boaſting, is to fill thy name with ſlander.

It is better to be ſilent, then to brag or to boaſt vainglorioufly any thing in our own commendations.

Vanam gloriam ſemper ſequitur infamia; & qui inſolenter utitur gloriâ, incidit in ignominiam.

Phidias *ſui ſimilem ſpetiem incluſit in clypeo* Minervæ, *cùm inſcribere liceret.*

Of Nature.

Defin. *Nature is that ſpirit or divine reaſon which is the efficient cauſe of natural works, and the preſerving cauſe of thoſe things that have being through the only power of the heavenly Word, which is the work-maker of nature and of the whole world, and hath infuſed into every thing a lively virtue and ſtrength, whereby it increaſeth, and preſerveth it ſelf by a natural faculty.*

NAture in deſpight of time will frown at abuſe.

Nature hath a certain predominant power over the mind of man.

The

The man that lives obedient to nature can never hurt himself thereby.

Actions wrought against Nature reap despight; and thoughts above Nature disdain.

As Art is a help to Nature, so is Experience the trial and perfection of Art.

As nature hath given beauty, and vertue given courage; so nature yieldeth death, and vertue yieldeth honour.

Nature is above Art in the ignorant, and vertue is esteemed all things of the wise.

It is hard to streighten that by art which is made crooked by nature. *Peri.*

Nature is placed in the Eye, Reason in the Mind, but Vertue in both.

Consider what Nature requires, and not how much Affection desires.

Nature guideth beasts, but Reason ruleth the hearts of men.

Such as live according to nature are never poor, and according to the opinion of men they are never rich; because nature contenteth her self, and opinion doth infinitely covet.

Philip King *Alexander's* Father, falling upon the sands, and seeing there the mark and print of his body, said, How little a plot of ground is nature content with? and yet we covet the whole world.

The God which is the God of nature doth never teach unnaturalness. *S.P.S.*

Nature is higher-prised then Wealth, and the love of Parents ought to be more precious then dignity.

Fire cannot be hid in straw, nor the nature of man so concealed but at last it will have its course.

In nature nothing is superfluous. *Arist.*

Where nature is vicious, by learning it is amended; and where it is vertuous, by skill it is augmented.

There-

There is no greater bond then duty, nor ſtreighter law then nature: and where nature inforceth obedience, there to reſiſt is to ſtrive againſt God. *Lactan.*

Liberal Sciences are moſt meet for liberal men, and good Arts for good natures.

Nature without learning and good bringing-up is a blind guide; Learning without nature wanteth much; and Uſe without the two former is unprofitable.

Nature being always in a perpetual motion deſireth to be driven to the better part, or elſe ſhe ſuffereth her ſelf to be weighed down as a balance to the worſer.

Nature is our beſt guide, whom if we follow, we ſhall never go aſtray. *Ariſt.*

Nature friendly ſheweth us by many ſigns what ſhe would, what ſhe ſeeketh, and what ſhe deſireth; but man by ſome ſtrange mean waxeth deaf, and will not hear what ſhe gently counſelleth.

Nature is a certain ſtrength and power put into things created by God, who giveth to each thing that which belongeth unto it.

Quod ſatiare poteſt dives natura miniſtrat;
Quod docet infrænis gloria, ſine caret.

Hoc generi hominum à natura datum, ut quæ in familia laus aliqua ſortè floruerit, hanc ferre, qui ſunt ejus ſtirpis, (quòd ſermo hominum ad memoriam patrum virtute celebratur) cupidiſſimè perſequuntur.

Of Life.

Defin. *Life, which we commonly call the breath of this world, is a perpetual battel, and a ſharp skirmiſh, wherein we are one while hurt with envy, another while with ambition, and by and by with ſome other vice; beſides the ſudden onſets given upon our bodies by a thouſand ſorts of diſeaſes, and floods of adverſities upon our ſpirits.*

Life

LIfe is a pilgrimage, a ſhadow of joy, a glaſs of infirmity, and path-way to death.

All mortal men ſuffer corruption in their ſouls through vice, and in their bodies through worms.

It is a miſerable life where friends are feared, and enemies nothing miſtruſted.

It is better not to live, then not to know how to live. *Saluſt.*

It is hard for a man to live well, but very eaſie to die ill.

If a good man deſire to live, it is for the great deſire he hath to doe good: but if the evil deſire to live, it is for that they would abuſe the world longer.

The children of vanity call no time good, but that wherein they have according to their own deſire, and do nothing but follow their own filthy luſts.

Mans life is like lightning, which is but a flaſh; and the longeſt date of years but a Bivens blaze.

Men can neither inlarge their lives as they deſire, nor ſhun that death which they abhor. *Menan.*

A deteſtable life removeth all merit of honourable burial.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue. *Guevara.*

The man that deſireth life, and feareth death, ought carefully to govern his tongue.

Life is ſhort, yet ſweet. *Eurip.*

Life to a wretched man is long; but to him that is happy very ſhort. *Menan.*

Mans life is a warfare. *Seneca.*

The mortal life which we enjoy is the hope of life immortal. *Aug.*

An undefiled life is the reward of age. *Aug.*

No

No man is so old, but thinketh he may yet live another year. *Hierom.*

The breath that maintaineth life endeth it.

A good life is the readiest way to a good name. *Aurel.*

Better it is to be careful to live well, then desirous to live long.

A long life hath commonly long cares annexed with it.

Most men in these days will have precepts to be ruled by their life, and not their life to be governed by precepts.

Fools when they hate their life, will yet desire to live for the fear which they have of death. *Crates.*

Mans life is lent him for a time; and he that gave it, may justly demand it when he will.

They live very ill who always think think to live.

To a man in misery life seemeth too long; but to a worldly-minded man living at pleasure, life seemeth too short. *Chilo.*

What a shame is it for men to complain upon God for the shortness of their life, when as they themselves, as short as it is, do through riot, malice, murthers, care and wars, make it much shorter, both in themselves and others? *Theophrastus.*

——— *hoc est*
Vivere bis, vitâ posse priore frui.
Est nostra vivo vita quàm simillima;
Acescit, est quum reliqua parva portio.

Of the Soul.

Defin. *The Soul is a created substance, invisible, incorporeal, immortal, resembling the image of her Creator; a spirit that giveth life to the body whereunto it is joyned; a nature alwayes moving it self, capable of reason and the knowledge of God, to love him,*

him, as being meet to be united to him through love to eternal felicity.

THE greatest thing that may be said to be contained in a little room, is the Soul in mans body. *Pluto.*

An holy and undefiled Soul is like Heaven, having for her Son, Understanding, and the zeal of Justice and Charity; for the Moon, Faith; and Virtues for the Stars.

Every Soul is either the Spouse of Christ, or the Adulteress of the Devil. *Chrys.*

The mind is the eye of the Soul. *Plat.*

The Soul is compounded of Understanding, Knowledge and Sense; from which all Sciences and Arts proceed, and from these she is called reasonable.

The Soul is divided into two parts: the one spiritual or intelligible, where the discourse of Reason is; the other brutish, which is the sensual will of it self, wandring where all motions contrary to Reason rest, and delighting onely to dwell where evil desires do inhabit.

The actions of the Soul are, Will, Judgment, Sense, Conceiving, Thought, Spirit, Imagination, Memory and Understanding.

The incomparable beauty of the Soul is Prudence, Temperance, Fortitude and Justice.

All the felicity of man, as well present as to come, dependeth on the Soul. *Clem.*

The Soul is the Organ and Instrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his Divine power and nature.

The sweetest rest and harbour for the Soul is a conscience uncorrupted.

The Soul payeth well for hire in the body, considering what she there suffereth.

The

The ſoul of the juſt man is the ſeat of Wiſdom. *Aug.*

The body is the ſepulchre of a dead ſoul.

The ſoul is the breathing of God. *Ambr.*

If thy ſoul be good, the ſtroke of death cannot hurt thee, for thy ſpirit ſhall live bleſſedly in heaven. *Baſil.*

As they that have healthful bodies eaſily endure both cold and heat: ſo they that have a ſtayed and ſetled ſoul have the dominion over anger, grief, joy, and all other their affections. *Plato.*

It is not death that deſtroyeth the ſoul, but a bad life.

A ſound Soul correcteth the naughtineſs of the body.

All mens Souls are immortal, but the Souls of the righteous are immortal and divine. *Socrates.*

It is good to have a regard to the health of the mind, that the body thereby may be preſerved from danger.

The diſeaſes of the body are eaſie to be cured; but for the malady of the mind no medicine can be found.

The pleaſure of the mind excelleth the pleaſures of the body.

By what other name canſt thou call the Soul, then Gods dwelling in a mans body?

It is as great charity to edifie the Soul, as ſuſtain the body. *Bern.*

The nobility of the Soul is always to be thought upon.

The Soul in the fleſh is as amongſt thorns. *Bern.*

The Soul is the natural perfection of the body. *Auguſt.*

The body conſidereth nothing but what is preſent; the mind conceiveth what is paſt, and what is to come.

The

The ſoul of man is an incorruptible ſubſtance, apt to receive either joy or pain, both here and elſewhere. *Solon.*

While the ſoul is in the company of good people, it is in joy; but when it is among evil men, it is in ſorrow and heavineſs.

As the body is an inſtrument of the ſoul, ſo is the ſoul an inſtrument of God.

The body was made for the ſoul, and not the ſoul for the body.

Look how much the ſoul is better then the body, ſo much more grievous are the diſeaſes of the ſoul then the griefs of the body. *Diogenes.*

By the Juſtice of God the ſoul muſt needs be immortal, and therefore no man ought to neglect it: for though the body die, yet the ſoul dieth not.

The delights of the ſoul are to know her Maker, to conſider the works of heaven, and to know her own ſtate and being.

Tres vitales ſpiritus creavit Omnipotens: unum, qui carne non tegitur; alium, qui carne tegitur, ſed non cum carne moritur: alium, qui carne tegitur, & cum carne moritur: primus Angelorum, ſecundus hominum, tertius brutorum eſt.

Of the Senſes.

Defin. *Senſes are the powers of ſoul and body, in number five; Seeing, Hearing, Smelling, Taſting and Touching.*

Of Seeing.

Tully wou'd never leave until the Eye, the Ear, the Mouth, and every Senſe of his Auditors were full.

The Eyes were given to men, to be as it were their watch-towers and ſentinels, the guiders and leaders of the body.

Of

Of more validity is the sight of one eye then the attention of ten ears; for in that a man seeth is assurance, and that he heareth may be an errour.

The sight, the affections and the hands, are instruments to gather bribes.

What can saying make them believe, whom seeing cannot perswade? *S.P.S.*

A wanton eye is a messenger of an unchaste heart. *August.*

Marcus Varro was sirnamed *Strabo*, for his quick sight, that from *Lilybæum*, a Province in *Sicilia*, he could tell the number of the sail of ships which came out of the haven of *Carthage*.

He that is born blind is wiser then the deaf or dumb. *Aristotle.*

Blindness it self commends the excellency of sight. *August.*

The eye is the most precious part of the body; and therefore it is said, I will keep thee as the apple of mine eye.

The eyes are the windows of the body, or rather of the soul, which is lodged in it.

The sight is the chiefest sense, and the first mistris that provoketh men forward to the study and searching knowledge and wisdom.

By hearing, not seeing, we come to the knowledge of truth.

Hearing is the preparation of the sight. *Bernard.*

That which the eye seeth the heart is often grieved at.

The sense of the eyes answereth to the element of fire.

Man only of all creatures seeth and contemplateth at once.

Nihil est difficilius quàm à consuetudine oculorum mentis aciem abducere.

Totius hominis debilitas est oculos perdidisse.

Hearing

Hearing.

THE Ear trieth the words, as the mouth tasteth meat.

To whomsoever at the first the sense of Hearing is denied, to them the use of the Tongue shall never be granted.

As a stone cast into the water maketh many rounds: so a sound that is begotten in the air hath his circles, which are multiplied until they come to the ear. *Aristotle.*

The ears of a Man and the ears of an Ape are not to be moved.

Pliny writeth a wonderful example of the sense of Hearing; that the battel which was fought at *Sybaris*, the same was heard at *Olympia*, the places being above five hundred miles distant.

The sense of Hearing is answerable to the element of Air.

Qui audiunt, audita dicunt; qui vident, planè sciunt.
Auris prima mortis janua, prima aperiatur & vitæ.
Bernardus.

Smelling.

THE sense of Smelling is nearly conjoyned with the sense of Tasting.

The Sense of Smelling is not onely for pleasure, but profit.

Albeit every thing that smelleth well hath not always a good taste; yet whatsoever a man findeth good to his taste, the same hath also a good smell; and that which is found to have an ill relish, the same hath also a bad smell.

Sweet smells are good to comfort the spirits of the head, which are subtil and pure; and stinking savours are very hurtful for the same.

The sense of Smelling agreeth with the air and fire, be-

because smells are stirred up by heat, as smoke by fire; which afterwards by means of the air are carried to the sense of smelling.

——*Non bene olet, qui bene semper olet.*

Odore morum fama dijudicat dolorem conscientiæ. Bernardus.

Tasting.

THE sense of Tast is that sense whereby the mouth judgeth of all kinds of tast.

He that hath not tasted the things that are bitter, is not worthy to tast things which are sweet.

The judgment of tast is very necessary for mans life, and especially for the nourishment of all living creatures; because all things which the earth bringeth forth are not good for them.

This sense of Tasting answereth to the Element of Air.

Intellectus saporum est cæteris in prima lingua, homini in palato.

Gustus mercatum invitat. Euripides.

Touching.

THE sense of touching answereth the Element of Earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close together and throughout, and such as takes more fast and sure hold then any of the rest.

The sense of Touching, although it be the last, yet is the ground of all the rest. *Aristotle.*

One may live without Sight, Hearing, and Smelling; but not without Feeling.

Sensuum ita clara judicia & certa sunt, ut si optio naturæ nostræ detur, & ab ea Deus aliquis requirat, contentane sit suis integris incorruptisque sensibus, an postulet melius aliquid? non videam quid quærat amplius. Cicero.

Nos Aper auditu, Lynx viju, Simia gustu,
Vultur odoratu, nos vincit Aranea tactu.

Of Children.

Defin. *Our Children are the natural and true issues of our soul, of the same mold and temperance, begot by the work of nature, and made by the power of the Almighty.*

CHildren are a blessing of God, bestowed upon man for his comfort.

Children, according to their bringing up, prove either great joy, or great grief to their Parents.

He is happy that is happy in his Children.

Where we behold our Children we see a new light. *Theocritus.*

A good Son is a good Citizen. *Stob.*

That Child is not bound in duty to his Parents, of whom he never learned any vertuous instruction.

Whatsoever good instructions Children learn in their youth, the same they retain in their age.

The wicked example of a Father is a great provocation of the Son to sin.

Nothing is better to be commended in a Father, then the teaching of his Children by good example, as much as by godly admonition.

Children by their lascivious and ungodly education grow in time to be persons most monstrous and filthy in conversation of living.

The fault is to be imputed to the Parents, if Children for want of good bringing up fall to any unhoneſt kind of life.

As those men which bring up Horses, will first teach them to follow the bridle: so they that instruct Children ought first to cause them to give ear to that which is spoken.

Men ought to teach their Children liberal Sciences;

not because those Sciences may give any vertue, but because their minds by them are made apt to receive any vertue. *Seneca.*

Those Children which are suffered either to eat much or sleep much be commonly dull-witted and unapt to learn.

As wax is ready and pliant to receive any kind of figure or print: so is a young child apt to receive any kind of learning.

The Child that hath his mind more constant then his years, yields many hopes of a stayed and toward age.

He that letteth his Son run at his own liberty, shall find him more stubborn then any head-strong Colt when he cometh to be broken. *Bias.*

The best way to make thy Children to love thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper nor cleaveth faster in the mind of man then those rules which he learned when he was a Child.

That Son cannot but prosper in all his affairs which honoureth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good deeds he did for thee when thou wast young.

Thou hast lived long enough, if thou hast lived to relieve the necessity of thy Father in his old age.

The Law of nature teacheth us that we should in all kindness love our Parents.

Those Children that deny dutiful obedience unto their Parents are not worthy to live.

Solon made a Law, that those Parents should not be relieved in their old age by their Children, which cared not for their vertuous bringing up.

We ought to give good examples to our Children, be-

cause if they see no uncomeliness, they shall be inforced to follow goodness and vertue. *Xenophon.*

The *Lacedemonians* answered *Antipater*, that they would rather die then give him their children, which he demanded for hostages: so great account made they of their education.

Such as leave great riches to their children, without seeing them brought up honestly, are like unto them that give much provender to young horses, but never break them at all; for so they wax fat, but unprofitable. *Socrates.*

He which maketh his son worthy to be had in estimation, hath done much for him, although he leave him but little wealth.

Children ought to learn that which they should do when they are men. *Aug.*

No punishment can be thought great enough for that child which should offer violence to his Parents; whom (if there were an occasion offered) he should be ready to defend with loss of his own life.

Strive not in words with thy Parents, although thou tell the truth.

Solon being asked why he made no laws for Paricides, answered, that he thought none would be so wicked.

Magnam vim, magnam necessitudinem, magnamque possidet religionem paternus materníque sanguis: ex quo siqua macula conceptaest, non modò elui non potest, verùm eò usque permanat ad animum, ut summus furor atque amentia consequatur eum.

Of Youth.

Defin. *Youth is the fourth age of man: then do men grow in body, in strength and reason, in vice and vertue; and at that age the nature of a man is known, and whereunto he bendeth his mind, which before could*

could not be discerned, by reason of the ignorance of his age.

THE deeds that men commit in their youth were never yet found so upright and honest, but it was thought more praise-worthy to amend them then to declare them.

Youth, that heretofore delighted to try their vertues in hard Armours, take now their whole delight and content in delicate and effeminate Amours.

Wantonness, liberty, youth and riches, are always enemies to honesty. *Solon.*

Youth going to wars ought to fear nothing but good and evil renown. *Eur.*

It is very requisite that youth be brought up in that part of learning which is called Humility. *Lactan.*

A man followeth all his life-long his first addressing in his youth: as if a tree blossome not in the Spring, it will hardly bear fruit in Autumn.

As the Cypress-tree, the more it is watered, the more it withereth, and the ofter it is lopped, the sooner it dieth: so unbridled youth, the more it is by grave advice counselled, or due correction controlled, the sooner it falleth to confusion.

Where vice is imbraced in youth, there commonly vertue is neglected in age. *Cicero.*

Youth fireth his fancy with the flame of lust, and old age fireth his affections with the heat of love.

Young years make their account only of the glistering shew of Beauty: but gray hairs respect only the perfect substance of Vertue.

The mind of a young man is momentary, his fancy fading, his affections fickle, his love uncertain, and his liking as light as the wind; his fancy fired with every new face, and his mind moved with a thousand sundry motions, loathing that which of late he

did love, and liking that for which his loving mind doth lust, frying at the first, and freezing at the last.

The follies that men commit in their youth are causes of repentance in old age.

Cupid alloweth none in his Court, but young that can serve, fresh and beautiful to delight, wise that can talk, secret to keep silence, faithful to gratifie, and valiant to revenge his mistress's injuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in sight, and unfavoury in the smell.

Youth if it blush not at beauty, and carry an antidote of wisdom against flattery, folly will be the next Haven he shall harbour in.

He that in youth guideth his life by Reason, shall in age find the ready foot-path from ruine. *Theopomp.*

There is nothing sweeter then youth, not swifter, decreasing while it is increasing.

Young willows bend easily, and green wits are intangled suddenly.

So tutor youth, that the sins of age be not imputed to thee. *Pythag.*

Impardonable are their offences, that for heaping up of riches forget to bring up their youth in honest manners.

Noble wits corrupted in their youth with vice are more ungracious then Peasants born barbarous.

Youth well instructed maketh age well disposed.

He is most perfect which adorneth youth with virtues. *Hermes.*

The better that a child is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stampt in youth, no age nor fortune can out-wear.

Examples are the best lessons for youth.

The humour of youth is never to think that good

good whose goodness he seeth not. *S. P. S.*

The death of youth is a shipwreck.

Youth ought to use pleasure and recreation but as natural ease and rest.

The instructions which are given to youth ought not to be tedious: for being pithy and short, they will the sooner hear them, and the better keep them.

Young men are no less bound to their Tutors for the vertues they teach them, then to their Parents for the life they give them.

Semper magni ingenii adolescentes refrænandi potiùs à gloria quàm invitandi sunt: amputanda sunt plura illi ætati, si quidnam efflorescit ingenii laudibus.

Vicina est lapsibus juventus, quia vernarum æstus cupiditatum fervore calentis ætatis inflam matur.

Of Musick.

Defin. *Musick is an inseatchable and excellent art, in which by the true concordance of sounds a sound of harmony is made, which rejoyceth the spirits, and unloadeth grief from the heart, and consisteth in time and number.*

THE most commendable end of Musick is the praise of God.

Disagreeing Musick and vain pastimes are the hinderance of delight.

The bruitish part of the soul, depending of the feeding beast without reason, is that which is pleased and ordered by sounds and Musick.

Musick is fitter for funerals then feasts, and rather meet for passions of anger then dalliance and delight. *Euripides.*

Musick used moderately, like sleep, is the bodies best recreation.

Love teacheth Musick, though a man be unskilful. *Plut.*

Muſick is the gift of God.

The better Muſick, the more delighted in.

To ſing well and live ill, is abominable before God.

Nothing raviſheth the mind ſooner then Muſick, and no Muſick is more ſweet then mans voice.

There is no Law to be compared with Love, nor any Art to the Art of Muſick.

The ignorance of Muſick hindereth the underſtanding of the Scriptures.

One day takes from us the credit of another; and one Muſick extinguiſheth the pleaſure of another.

Muſick overcometh the heart; and the heart ruleth all the other members.

Beauty is no Beauty without Virtue, and Muſick no muſick without Art.

Muſick is a comfort to the mind oppreſſed with melancholy.

That muſick loſeth moſt his ſound and grace which is beſtowed upon a deaf man.

It is impoſſible with great ſtrokes to make ſweet muſick.

The loud ſound of Drums and Trumpets is counted a Captains warfaring muſick. *Bias.*

Shame and danger are Prides muſicians.

Hope is griefs beſt muſick, and overcomes the deſire of the ſoul.

Muſick over our ſouls is both Queen and miſtreſs.

All things in this world are but the muſick of inconſtancy.

Muſick which comforts the mind, hath power to renew Melancholy.

All things love their likes and the moſt curious ear the delicateſt muſick.

Too much ſpeaking hurts, too much galling ſmarts, and too much muſick gluts and diſtempereth.

Youth ought to exerciſe themſelves in Muſick, and

to

to imploy their time in those harmonies which stir up to commendable operations and moral virtues, tempering desire, greediness and sorrows; forasmuch as musick consisteth in certain proportions and concord of the voice.

Musick is the Load-stone of fellowship, the chearful reviver of dulled spirits, and sole delight of Dancing.

Silvestres homines sacer interprésque Deorum
Cædibus & fœdo victu deterruit Orpheus;
Dictus ob id lenire Tigres rabidósque Leones.

Ut quidam magnetes ferrum attrahunt, & Theamedes, *qui in Æthiopia nascitur, ferrum abigit respuitque: Ità est musicæ genus quod sedet affectus, est quod incitet.*

Of Dancing.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightness of the heart, judicially observing the true time and measure of Musick.*

TIme and Dancing are Twins, begot together: Time the first-born, being the measure of all moving; and Dancing the moving of all in measure.

Dancing is Loves proper exercise.

Dancing is the child of musick and Love.

Love brought forth the three Graces with hand in hand, dancing an endless round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is, The fair character of the worlds consent, The heavens great figure, and earths ornament.

The Virgins of *Basil* on the Festival dayes use to dance publickly, without the company and leading of men, and to sing chast Songs; and by this means Effeminacy, Idleness and Lascivious [illegible] being avoided,

they become the mothers of well-knit and manly Children.

Pyrrhus play was invented in *Crete*, for the Souldiers to exerciſe themſelves in Arms, wherein he taught divers geſtures, and ſundry ſhifts in movings, whence firſt proceeding much, the uſe of Wars was a kind of Dancing in Arms, as *Dionyſius Halicarnaſſeus*, in his ſeventh Book, teſtifieth.

When the Mermaids dance and ſing, they mean certain death to the Mariner.

When the Dolphins dance, ſome dangerous ſtorm approacheth.

The ſoberer and wiſer ſort among the Heathen have utterly diſliked dancing; and among the old *Romans* it was counted a ſhame to dance.

Dancing is the chiefeſt inſtrument of Riot and Exceſs.

Sempronia a *Roman* Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemiſhed with the note of Laſciviouſneſs, for more then neceſſary expertneſs in footing a Dance.

Plato and *Ariſtippus* being invited to a banquet by *Dionyſius*, and being both by him commanded to array themſelves in Purple, and to dance; *Plato* refuſed, with this anſwer, I am born a man, and know not how to demean my ſelf in ſuch womaniſh effeminacy. *Ariſtippus* arrayed himſelf in Purple, and prepared himſelf to dance, with this anſwer, At the Solemnities of our Father *Liber* a chaſt mind knoweth not how to be corrupted.

Calliſthenes King of *Sicyon*, having a daughter marriageable, commanded that it ſhould be proclaimed at the Games of *Olympus*, that he that would be counted *Calliſthenes*'s Son-in-Law, ſhould within ſixty

sixty days repair to *Cicyon*. When many wooers had met together, *Hippoclides* the *Athenian*, son of *Tisander*, seemed the fittest: but when he had trod the Laconick and Antick measures, and had personated them with his legs and arms, *Calliſthenes* stomaching it, said, O thou son of *Tisander*, thou hast danced away thy marriage.

Albertus the Emperour, father of *Ladiſlaus*, was wont to say, that Hunting was the exercise of a man, but Dancing of a woman.

Frederick the third, Emperour of *Rome*, would often use to say, that he had rather be sick of a burning Feaver, then give himself to Dancing.

Alphonſus, that most puissant King of *Arragon* and *Cicily*, was wont to tax the Frenchmen of great lightness, who the more ancient in years they waxed, the more they delighted themselves with vain and frantick dancing.

The same *Alphonſus*, when he had beheld a woman dance very lasciviously and impudent, Behold, quoth he, by and by *Sibylla* will deliver an Oracle: he reputing dancing to be a kind of frantickness? *Sibylla* the Prophetess never yielding any Oracle, except possessed first with a fury.

The same noble King hearing that *Scipio* was wont to recreate himself with dancing, said, that a Dancer did differ nothing from a Mad-man, but onely in the length of time; the one being mad so long as he liveth, the other whilest he danceth. *Alphon*

The *Romans*, *Lacedæmonians*, and other well-ordered Common-wealths, banished out of their Countries all vain pleasure, and above all Dancing, as serving for none other use, but to effeminate young men, and to allure them to vice.

No man danceth except he be drunk or mad. *Tully.*

The vertuous Matrons by dancing have oftentimes

lost

loſt their Honours, which before they had long nouriſhed: and Virgins by it learn that which they had been better never to have known. *Plutarch.*

Tully finding fault with an enemy of his, called him in deriſion a brave Dancer.

They which love dancing too much, ſeem to have more brains in their feet then their head, and think to play the fools with reaſon. *Terence.*

A lamentable tune is the ſweeteſt muſick to a woful mind. *S.P.S.*

Muſick is the ſweet-meat of ſorrow.

In the ſea of Hiſtories mention is made of an Archbiſhop of *Magdeburg*, who broke his neck dancing with a Damoſel.

He danceth well to whom Fortune pipeth.

Socrates, which was now pronounced by the Oracle of *Appolo* to be the wiſeſt man in all *Greece*, was not aſhamed in his old age to learn to dance, extolling dancing with wonderful praiſes.

It is neceſſary that our foot-ſteps be as well ruled as our words ought to be.

God threatned the daughters of *Sion*, for that they went winding and prancing, making their ſteps to be heard again.

Apud antiquos tarto in pretio habita eſt ſaltatio, at populi Præſides & Auſpices Præſultorum nomine honorabantur.

Saltatio non ad pudicos, ſed adulteros pertinet.

Of Man.

Defin. *Man is a creature made of God after his own Image, juſt, holy, good, and right by nature; and compounded of ſoul and body: of ſoul, which was inſpired of God with ſpirits and life; and of a perfect natural body, framed by the ſame power of God.*

A Man may be without fault, but not without sin. *Aug.*

Man was created to set forth the glory of his Creator, and to speak and do those things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it self. *Hero.*

Mans nature is desirous of change.

Man was wonderfully created, more wonderfully redeemed. *August.*

Man is the example of Imbecillity, prey of Time, sport of Fortune and Envy, the Image of Unconstancy, and the very seat of Phlegm, Choler, and Rheums. *Plut.*

A good man always draweth good things out of the treasury of his heart, and a wicked man that which is wicked. *Chrys.*

Man is so excellent a creature, that all other creatures are ordained for his use.

The duty of a man consisteth in knowing of his own nature, in contemplating the Divine nature, and in labour to profit others.

Man is only a breath and a shadow, and all men are naturally more inclined to evil then goodness, and in their actions are frail and unconstant as the shadow of smoak.

The end of mans knowledge is Humiliation and Glory. *Bonaven.*

Man wilfully-minded depriveth himself of all happiness.

Miseries have power over man, not man over miseries.

To the greatest men the greatest mischiefs are incident.

Whatsoever chanceth to one man, may happen likewise to all men.

Man

Man by nature keepeth no measure in his Actions, but is carried away through violence of his sundry passions.

No creature but man hath any knowledge of God.

Man hath no power over his life, but lives ignorant of the certain time of his death, even as a beast, onely comforting himself with confidence.

To every man belong two powers, a desire and an opinion: the first body-bred, leading to pleasure; the other soul-bred, leading to good things.

Opinion and desire hold in man great controversies: for when opinion is victor, then he is sober, discreet, and chast; but when desire overcometh, he is riotous, wild, and unsatiate.

All men naturally have some love and liking of the truth.

All things are resolved into those things whereof they are compounded; the body of man, being earth, shall return to earth: and the soul, being immortal, shall enter into immortality.

A man that passeth his life without profit, (as one unworthy to live) ought to have the rest of his life taken from him. *Plato.*

As much as a man is from head to foot, so much is he between his two longest fingers ends and arm streched. *Pliny.*

All men are by nature equal, made all of the earth by one workman; and, howsoever we deceive our selves, as dear unto God is the poor Peasant as the mighty Prince. *Plato.*

Misery then seemeth to be ripe for man when he hath age to know misery.

The Philosophers knew mans imperfections, but could never attain to know the true cause of them.

Nonne vides hominum ut celsos ad sidera vultus

Sustu-

Sæculerit Deus, ac ſublimia finxerit ora;
Dum pecudes, volucrúmq; genus, formáſq; ferarum
Segnem atque obſcœnam paſſim traxiſſet in alvum?

Of Choice.

Defin. *Choice doth belong unto the mind, and is either of the power of knowing, or of appetite: it is the will of man, and more noble part of his mind, always joyned with Reaſon.*

HE that makes his choice without diſcretion, doth ſow his Corn he wots not when, and reaps he knows not what.

It is better to brook an inconvenience then a miſchief; and to be counted a little fond then altogether fooliſh.

In chuſing a Wife, chuſe her not for the ſhape of her body, but for the good qualities of her mind; nor for her outward perſon, but her inward perfection.

He that chuſeth an apple by the skin, and a man by his face, may be deceived in the one, and overſhot in the other.

He that is free, and willingly runneth into Fetters, is a fool; and whoſoever becometh Captive without conſtraint, may be thought either wilful or witleſs.

If the eye be the chuſer, the delight is ſhort; if the will, the end is want; if reaſon, the effect is wiſdom. *Theopomp.*

If thou chuſe beauty, it fadeth; if riches, they waſt; if friends, they wax falſe; if wiſdom, ſhe continues.

Chuſe thy friend not by his many vows, but by his virtuous actions: for who doth well without boaſt, is worthy to be counted a good man; but he that vows much and performs nothing, is a right worldling. *Clilo.*

In chuſing a Magiſtrate, reſpect not the Riches he hath

hath but the Virtues he injoyeth: for the rich man in honour feareth not to covet, the virtuous man in all fortunes is made for his Countrey. *Solon.*

It is a presage of good fortune to young Maidens, when flowers fall from their hats, falshood from their hearts, and inconstancy from their choice.

Choice is soonest deceived in these three things: in Brokers wares, Courtiers promises, and Womens constancy.

Jealousie is the fruit of rash election. *S. P. S.*

We chuse a fair day by the gray morning, the stout moil by his sturdy limbs; but in the choice of pleasures we have not election, sith they yield no use. *Bodinus.*

Zeno of all vertues made his choice of Silence; for by it, saith he, I hear other mens imperfections, and conceal mine own.

All sweet choice is sour, being compared with the sour choice of sweet love.

Who chuseth Love, chuseth fear and tears.

After the choice of a momentary pleasure ensueth an endless calamity.

Artemisia the Queen being demanded what choice should be used in love; quoth she, Imitate the good Lapidaries, who measure not the nature of the stone by the outward hew, but by the inward virtue.

So many Countreys, so many Laws; so many choices, so many several opinions.

He that chuseth either Love or Loyalty, will never chuse companion.

A little Pack becomes a small Pedlar, and a mean choice an humble conceit.

Electio non est de præterito, sed de futuro. Plut.

Liber esse non potest, cui affectus imperat, & cupiditates dominantur.

O

Of Marriage.

Defin. *Marriage, being the chief ground and preſervation of all ſocieties, is nothing elſe but a communion of life between the husband and the wife, extending it ſelf to all the parts that belong to their houſe.*

NUptial faith violated ſeldom or never ſcapes without revenge. *Cra.*

There is no greater plague to a married woman, then when her husband diſchargeth on her back all his jars, quarrels and paſſions, and reſerveth his pleaſures, joys, and company for another.

Let men obey the Laws, and women their husbands will. *Socrat.*

Birren marriages have many brawls. *Baſil.*

Humble wedlock is better then proud virginity. *Aug.*

It is not meet that young men ſhould marry yet, or old men ever. *Diog.*

Marriage is an evil to be wiſhed.

A woman without Dowry hath no liberty to ſpeak. *Euſip.*

Unhappy is that man that marrieth being in poverty.

A woman bringeth a man two joyful days, the firſt of her marriage, the ſecond her death. *Stobæus.*

A man in making himſelf faſt undoes himſelf.

Old age and marriage are alike; for we deſire them both, and once poſſeſſed, then we repent. *Theod.*

Give thy wife no power over thee; for if thou ſuffer her to day to tread upon thy foot, ſhe will not ſtick to morrow to tread upon thy head.

Amongſt the *Rhodians*, the fathers were commanded in marrying their ſons to travel but one day; to marry one vertuous daughter, to travel ten years. *Aurel.*

No man ſuffereth his wife much, but he is bound to ſuffer more. *Aurel.*

The

The *Grecian* Ladies counted their years from their marriage, not their birth.

The *Caspians* made a Law, that he which married after he had passed fifty years, should at the common assemblies and feasts sit in the lowest and vilest place, as one that committed a fact repugnant to nature, terming him nought else but a filthy and doting old Lecher.

He that marrieth one fair and dishoneſt, weddeth himself to a world of miseries: and if to one beautiful and never so vertuous, yet let him think this, he shall have a woman, and therefore a necessary evil.

Such as are desirous to marry in haſt, have oftentimes sufficient time to repent at leisure.

If thou marry in age, thy wifes fresh colours will breed in thee dead thoughts and suspicion, and thy white hairs, her loathsomness and sorrow.

Cleobulus meeting with his son *Iron* solemnizing the ceremony of Marriage, gave him in his hand a branch of Henbane; meaning by this, that the vertuous disposition of a Wife is never so perfect, but it is interlaced with some froward fancies.

Inequality in marriage is often an enemy to love. *Bias.*

The roundest Circle hath his Diameter, the favourablest Aspects their incident Oppositions; and Marriage is qualified with many trifling griefs and troubles.

He that marries himself to a fair face, ties himself oftentimes to a foul bargain. *Bias.*

A good husband must be wise in words, mild in conversation, faithful in promise, circumspect in giving counsel, careful in provision for his house, diligent in ordering his goods, patient in importunity, jealous in bringing up his youth.

A good wife must be grave abroad, wise at home, patient

patient to suffer, constant to love, friendly to her neighbours, provident for her houshold. *Theophrastus.*

Marriage with peace is this worlds Paradise; with strife, this lifes Purgatory.

Silence and patience cause concord between married couples.

It is better to marry a quiet Fool then a witty Scold.

In marriage rather inquire after thy Wives good conditions then her great Dowry.

Spiritual marriage beginneth in baptism, is ratified in good life, and consummated in a happy death.

Tales seeing *Solon* lament the death of his Son, said, That for the prevention of such like troubles he refused to be married.

He which would fain find some means to trouble himself, needs but to take upon him either the government of a Ship, or a Wife. *Plaut.*

A chast matron by obeying her husbands will hath rule over him.

The first conjunction of mans society is Man and Wife.

Qui cogitat de nuptiis, non cogitat bene;
Cogitat enim, contrahit debinc nuptias,
Malorum origo quam sit hæc mortalibus.
Dotatam enim si fortè pauper duxerit,
Non jam ille conjugem, sed habet heram sibi,
Cui servit: at si pauper aliquam duxerit
Nil afferentem, servus ille rursum erit,
Dum victum utrique, non sibi tantùm, parat,
Duxitne fœdam? vita debinc acerba erit,
Et jam pigebit ingredi limen domûs.
Duxitne formosam? nihilo erit hæc magis
Sui mariti quàm sui vicini.
Ità ex aliquod necesse est ut incidat malum.

Or

Of Chastity.

Defin. *Chastity is the beauty of the soul and purity of life which refuseth the corrupt pleasures of the flesh, and is onely possessed of those who keep their bodies clean and undefiled: and it consisteth either in sincere Virginity, or in faithful Matrimony.*

CHastity is of small force to resist, where wealth and dignity joyned in league are armed to assault.

Pure Chastity is beauty to our souls, grace to our bodies, and peace to our desires. *Solon.*

Frugality is the sign of Chastity.

Chastity in Wedlock is good, but more commendable it is in Virginity and Widowhood.

Chastity is a vertue of the soul, whose companion is Fertitude. *Amb.*

Chastity is of no account without Humility, nor Humility without Chastity. *Greg.*

Chastity is the seal of Grace, the staff of Devotion, the mark of the Just, the crown of Viriginity, the glory of Life, and a comfort in Martyrdom.

Chastity groweth cheap where God is not thought dear.

The first degree of Chastity is pure Virginity; the second, faithful Matrimony.

Idleness is the enemy to Chastity.

As Humility is necessary, so Chastity is honourable.

Chastity, Humility, and Charity, are the united vertues of the soul.

Chastity without Charity is a Lamp without Oil.

Chastity and Modesty are sufficient to enrich the poor; Rather make choice of honesty and manners, then loosness of behaviour with great lands and rich possessions.

Chastity

Chastity is known in extremity, and crowned in the end with eternity.

If Chastity be once lost, there is nothing left praiseworthy in a woman. *Nympho.*

The first step to Chastity is to know the fault, the next to avoid it.

Though the body be never so fair, without Chastity it cannot be beautiful.

Beauty by Chastity purchaseth praise and immortality.

Beauty without Chastity is like a Mandrake-apple, comely in shew, but poisonful in tast.

Feasts, Dances, and Plays, are provocations to unchastity. *Quint.*

Beauty is like flowers in the Spring, and Chastity like the stars of Heaven.

Where necessity is joyned to unchastity, there authority is given to uncleanness: for neither is she chast which by fear is compelled, neither is she honest which with need is obtained. *Aug.*

A wandring eye is a manifest token of an unchast heart.

Gracious is the face which promiseth nothing but love, and most celestial the resolution that lives upon Chastity.

The true modesty of an honest man strikeeth more shame with his presence, then the sight of many wicked and immodest persons can stir to filthiness with their talkings.

Chastity with the reins of reason bridleth the rage of lust.

Do not say thou hast a chast mind, if thine eye be wanton; for a lascivious look is a sign of an inconstant heart. *Bern.*

Amongst all the conflicts of a Christian soul, none is more hard then the wars of a chast mind: for the sight

fight is continual, and the victory rare. *Cyprian.*

A chaft ear cannot abide to hear that which is dishoneft.

——Nullâ reparabilis arte
Læſa pudicitia eſt: deperit illa ſemel.
Lis eſt cum forma magna pudicitiæ.

Of Content.

Defin. *Content is a quiet and ſettled reſolution in the mind, free from ambition and envy, aiming no further then at thoſe things already poſſeſſed.*

COntent is great riches, and patient poverty is the enemy of Fortune.

Better it is for a time with content to prevent danger, then to buy feigned pleaſures with Repentance.

He that cannot have what he would, muſt be content with what he can get.

Content is ſweet ſawce to every diſh, and pleaſantneſs a ſingular portion to prevent a miſchief.

Content is more worth then a Kingdom, and love no leſs worth then life.

A wiſe man preferreth content before riches, and a clear mind before great promotion.

Miſery teacheth happy content. *Solon.*

What can be ſweeter then content, where mans life is aſſured in nothing more then in wretchedneſs?

Content makes men Angels, but Pride makes them Devils.

Many men loſe by deſire, but are crowned by content, *Plato.*

To covet much is miſery, to live content with ſufficient is earthly felicity.

To will much is folly, where ability wanteth; to deſire nothing is content, that deſpiſeth all things.

The riches that men gather in time may fail, friends may wax falſe, hope may deceive, vain-glory may

may tempt; but content can never be conquered.

Content is the blessing of nature, the salve of poverty, the master of sorrow, and the end of misery.

To live, nature affordeth; to live content, wisdom teacheth.

Content, though it lose much of the world, it partakes much of God.

To live to God, to despise the world, to fear no misery, and to flie flattery, are the signs of content.

What we have by the world is misery, what we have by content is wisdom. *Awel.*

The eyes quiet, the thoughts medicine, and the desires mithridate, is content.

To be content kills adversity if it assault, dries tears if they flow, stays wrath if it urge, wins heaven if it continue.

He is perfectly content which in extremes can subdue his own affections.

No riches are comparable to a contented mind. *Plat.*

He that is patient and content in his troubles, preventeth the poison of evil tongues in their lavish talkings.

Content and Patience are the two vertues which conquer and overthrow all anger, malice, wrath and backbiting.

To live content with our estate is the best means to prevent ambitious desires.

——*Nemo, quam sibi sortem*
Seu ratio dederit, seu sors objecerit, illâ
Contentus vivit. Horace. *Vivitur parvo bene.*

Of Constancy.

Defin. *Constancy is the true and unmovable strength of the mind, not puffed up in prosperity, nor depressed in adversity: it is sometimes called Stability and Per-*

Perſeverance, ſometimes Pertinacy, the laſt part of Fortitude.

CONſtancy, except it be in truth and in a good cauſe, is impudency.

It is the part of conſtancy to reſiſt the dolours of the mind, and to perſevere in a well-deliberated action. *Ariſt.*

Conſtancy is the health of the mind, by which is underſtood the whole force and efficacy of Wiſdom. *Cicero.*

He that hath an inconſtant mind is either blind or deaf.

Conſtancy is the daughter of Patience and Humility. *Niphus.*

Conſtancy is the mean between elation and dejection of the mind, guided by reaſon. *Plato.*

Conſtancy is the only *Nepeathes*, which whoſo drinketh of forgetteth all care and grief.

Nothing in the world ſooner remedieth ſorrows then conſtancy and patience, which endureth adverſity and violence, without making any ſhew or ſemblance. *Agrippa.*

It is the lightneſs of the wit raſhly to promiſe what a man will not, or is not able to perform. *Caſſiodorus.*

The bleſſed life is in Heaven, but is to be attained unto by perſeverance.

It is a great ſhame to we weary of ſeeking that which is moſt precious. *Plato.*

Many begin well, but few continue to the end.

Perſeverance is the only daughter of the great King, the end and confirmation of all vertues, and the vertue without which no man ſhall ſee God. *Ber.*

Perſeverance is the ſiſter of Patience, the daughter of Conſtancy, the friend of Peace, and the bond of Friendſhip.

Not

Not to go forward in the way of God is to go backward.

The constant man in adversity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vain he runneth that fainteth before he comes to the Goal. *Greg.*

The unconstant man is like *Alcibiades* Tables, fair without, and foul within.

The only way to constancy is by wisdom.

A constant-minded man is free from care and grief, despising death; and is so resolved to endure it, that he remembreth all sorrows to be ended by it. *Cicero.*

Constancy is the ornament of all vertues.

He is not to be reputed constant, whose mind taketh no fresh courage in the midst of extremities. *Bern.*

Raræ felicitatis est celeritas & magnitudo, variorum diuturnitas & constantia. Demost.

Tardè aggredere, & quod aggressurus sis perseveranter prosequere.

Of Religion.

Defin. *Religion is a justice of men towards God, or a divine honouring of him in the perfect and true knowledge of his word, peculiar only to man: it is the ground of all others vertues, and the only means to unite and reconcile man unto God for his salvation.*

NO errour is so dangerous as that which is committed in Religion; forasmuch as our salvation, quiet and happiness consisteth therein.

Man was created for the service of God, who ought above all things to make account of Religion.

If it be a lewd part to turn the traveller out of his way, and so to hinder him in his journey; then are such as teach false doctrine much more to be detested, because through such a mischief they lead men to destruction. *Aug.*

Saint *Auguſtine* reproveth *Varro* and *Pontifex Scævola* who were of opinion, that it was very expedient men ſhould be deceived in Religion; becauſe that there is no felicity or certain reſt but in the full aſſurance thereof, and in an infallible truth, without Divinity and the Doctrine of God, none can make any principle at all in the diſcipline of manners.

The Word is a medicine to a troubled ſpirit; but being falſly taught it proveth a poiſon. *Bern.*

Religion is like a ſquare or balance, it is the canon and rule to live well by, and the very touchſtone which diſcerneth the truth from falſhood.

The ancient Fathers have given three principal marks by which the true Religion is known: firſt, that it ſerveth the true God; ſecondly, that it ſerveth him according to his Word; thirdly, that it reconcileth that man unto him which followeth it.

Vices border upon Virtues, Superſtition upon Religion, Prodigality upon Bounty.

The true worſhip of God conſiſteth in ſpirit and truth. *Chryſoſt.*

Where Religion is, Arms may eaſily be brought; but where Arms are without Religion, Religion may hardly be brought in.

There can be no ſurer ſign of the ruine of a Kingdom then contempt of Religion.

There can be no true Religion where the Word of God is wanting.

Thoſe men are truly religious, who refuſe the vain and tranſitory pleaſures of the world, and wholly ſet their minds on divine meditations.

He which is negligent and ignorant in the ſervice of the Creator, can never be careful in any good cauſe.

Religion doth link and unite us together, to ſerve with willingneſs one God Almighty. It is the guide of all other virtues; and they who do not exerciſe them-

themſelves therein to withſtand all falſe opinions, are like thoſe Souldiers which go to war without weapons.

True Religion is the well-tempered mortar that buildeth up all Eſtates.

The principal ſervice of God conſiſteth in true obedience, which the Prophets call a Spiritual Chaſtity; not to ſwerve there-from, not to think that whatſoever we find good in our own eyes pleaſeth him.

The knowledge of true Religion, Humility, and Patience, entertaineth Concord.

If men did know the truth, and the happineſs which followeth true Religion, the voluptuous man would there ſeek his pleaſures, the covetous man his wealth, the ambitious man his glory; ſith it is the only mean which can fill the heart, and ſatisfie their deſire: it ſerveth alſo for a guide to lead us unto God, whereas the contrary doth clean withhold us from him.

No creature is capable of Religion, but onely man. *Baſil.*

The firſt Law that ſhould be given to men, ſhould be the increaſe of Religion and Piety.

It is a very hard matter to change Religion.

Where no Religion reſteth, there can be no virtue abiding.

True Religion is to be learned by faith, not by reaſon.

Religion is the ſtay of the weak, the maſter of the ignorant, the Philoſophy of the ſimple, the oratory of the devout, the remedy of ſin, the counſel of the juſt, and the comfort of the troubled.

Pure Religion and undefiled before God the Father is this, to viſit the fatherleſs and widows in their adverſity, and for a man to keep himſelf unſpotted of the world.

Philosophia pernasci non potest sine Christiana veráque religione: quam præcellentem si tollas, fateor ecce & clamo, ludibrium illa, vanitas, delirium.

Oportet Principem ante omnia esse Deicolam.

Countrey or Common-wealth.

Defin. *Our Country is the Region or Climat under which we are born, the Common mother of us all; which we ought to hold so dear, that in the defence thereof we should not fear to hazard our lives.*

THere can be no affinity nearer then our Countrey. *Plato.*

Men are not born for themselves, but for their Countrey, Parents, kindred, and Friends. *Cicero.*

There is nothing more to be desired, nor any thing ought to be more dear to us, then the love of our Countrey.

Children, Parents, Friends, are near to us, but our Countrey challengeth a greater love; for whose preservation we ought to oppose our lives to the greatest dangers.

It is not enough once to have loved thy Countrey, but continue it to the end.

Whereseever we may live well, there is our Countrey.

The resemblance of our Countrey is most sweet. *Livius.*

To some men their Countrey is their shame, and some are the shame of their Countrey.

Let no man boast that he is the Citizen of a great City, but that he is worthy of an honourable Countrey. *Arist.*

We ought to behave our selves towards our Countrey thankfully as to a mother.

The profit of the Countrey extendeth it self to every City of the same. *Stob.*

Our Countrey, saith *Cicero*, affordeth large fields,

for every one to run to honour.

Our Countrey first challengeth us by nature.

The whole world is a wise mans Countrey.

Necessity compelleth every man to love his Countrey. *Eurip.*

The love which we bear to our Countrey is not piety, as some suppose, but charity; for there is no piety but that which we bear to God and our Parents.

Many love their Countrey, not for it self, but for that which they possess in it.

Sweet is that death and honourable which we suffer for our Countrey. *Horace.*

If it be asked to whom we are most engaged, and owe most duty, our Countrey and Parents are they that may justly challenge it.

The life which we owe to death is made everlasting, being lost in defence of our Countrey.

Happy is that death, which being due to nature, is bestowed upon our Countrey.

Happy is that Common-wealth where the people do fear the Law as a Tyrant. *Plato.*

A Common-wealth consisteth of two things, Reward and Punishment.

As the body is without members, so is the Common-wealth without laws.

Peace in a Common-wealth is like harmony in Musick. *August.*

Men of desert are least esteemed of in their own Countrey. *Eras.*

Nescio quâ natale solum dulcedine cunctos
Ducit, & immemores non sinit esse sui. Ovid.

Omnibus qui patriam conservaverint, adjuverint, auxerint, certus est in cœlo & definitus locus, ubi beati ævo sempiterno fruantur. Cicero.

Of Hope.

Dehn. *Hope is that virtue whereby the mind of man putteth great trust in honest and weighty matters, having a certain and sure confidence in himself: and this hope must be strongly grounded upon a sure expectation of the help and grace of God, without which it is vain and imperfect.*

TO be clean without hope, is a hap incident to the unhappy man.

He that will lose a favour for a hope hath some wit, but small store of wisdom. *Bias.*

Fortune may take away our goods, but death cannot deprive us of hope.

Hopes above Fortune are the fore-pointers of deep falls.

If thou chance to love, hope well whatsoever thy hap be.

That which is most common is Hope.

Hope is a waking mans dream. *Plin.*

To put our confidence in the creature, is to despair of the Creator. *Greg.*

Vain is the hope that doth not fear God.

This mortal life is the hope of the immortal. *Aug.*

They only hope well who have a good conscience.

Hope is the companion of Love.

Hope cannot be without Faith.

Hope is the God of the wretched. *Ber.*

Hope grounded on God never faileth; but built on the world it never thriveth.

Hope apprehendeth things unseen, and attaineth things by continuance. *Plato.*

The evenings hope may comfort the mornings misery.

Hope is the fools God, the Merchant-mans comfort, the Souldiers companion, and the ambitious mans poison.

Hope

Hope of life is vanity, hope in death is life, and the life of hope is virtue.

Hope waiteth on great mens tongues, and beguileth believing followers.

Sweet words beget hope, large protestations nourish it, and contempt kils it.

He that supposeth to thrive by hope may happen to beg in misery. *Bion.*

The apprehension of hope derideth grief, and the fulness of hope consumeth it.

As all metals are made of Sulphur, so all pleasures proceed from hope.

As the one part laboureth for the conservation of the whole body, so hope for the accomplishment of all desires.

Sadness is the punishment of the heart, hope the medicine of distress. *Crates.*

Hope is a pleasant passion of the mind, which doth not only promise us those things that we most desire, but those things also which we utterly despair of.

Our high hopes have oftentimes hard fortunes; and such as reach at the tree commonly stumble at the root.

To hope for requital of benefits bestowed may rather be counted usury then virtue.

A cowardly Lover without hope shall never gain fair love without good fortune.

To hope against all hope is the excellence of a mighty resolution.

In a little place is hid a great treasure, and in a small hope a boundless expectation.

Confidence, except it be guided by modesty, and proceed from judgment, may rather be called arrogancy then hope.

Hope of all passions is the sweetest and most pleasant: and hereof it is said, that Hope only comforteth the miserable.

Hope is the governour of men.

Perdiccas seeing *Alexander* largely bestow many benefits upon his friends, asked him what he would leave for himself, he answered, Hope.

A good and virtuous man ought always to hope well, and to fear nothing.

Hope is the beginning of victory to come, and doth presage the same. *Pind.*

Sola spes hominem in miseriis consolari solet.
Miserum est timere cùm speres nihil.

Of Charity.

Defin. *Charity is the indissoluble band of God with us, whereby we are inflamed with the love of him for that which we owe unto him, and thereby are induced to love our neighbours for the love of God.*

CHarity is the scope of all Gods Commandements. *Chrys.*

Charity delayed is half lost.

Charity ransometh us from sin, and delivereth us from death.

Charity encreaseth Faith, begetteth Hope, and maketh us at one with God.

As the body without the Soul enjoyeth no life; so all other virtues without Charity are cold and fruitless.

Charity is a good and gracious effect of the Soul, whereby mans heart hath no fancy to esteem any thing in this world before the study to know God.

The charitable man is the true lover of God. *Severus.*

As the Sun is to the world, and life to the body, so is Charity to the heart.

Charity resembleth fire, which enflameth all things it toucheth. *Eras.*

Cha-

Charity in adversity is patient, in prosperity temperate, in passions strong, in good works quick, in temptations secure, in hospitality bountiful, amongst her true children joyful, amongst her false friends patient.

Charity in the midst of injuries is secure, in heart bountiful, in pleasures meek, in concealing evils innocent, in truth quiet, at others misfortunes sad, in vertues joyful.

Charity in adversity fainteth not, because it is patient; and revengeth not injuries, because it is bountiful.

He that truely loveth, believeth and hopeth. *Aug.*

By Charity one seeth the glorious light of God. *Augustt.*

He always hath to give that is full of Charity. *Bernard.*

To love with all the soul, is to love wisely; to love with all the strength, is manfully to suffer for truth; to love with all our heart, is to prefer the love of God before all things that flatter us. *Aug.*

The measure in loving God is to love him without measure. *Bernard.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man wax drunk with the love of God, he is straightways apt and ready to all goods he laboureth and is not weary, he is weary and feeleth it not; the malicious mock him and he perceiveth it not. *Ber.*

The love of God hath power to transform man into God.

Charity maketh a man absolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of service, but the greatness of charity increaseth the reward.

The nature of charity is to draw all things to it ſelf, nd to make them participate of it ſelf. *Lactan.*

God is charity; what thing is more precious? and e that dwelleth in charity dwelleth in God; what hing is more ſecure? and God in him; what thing is nore delectable?

There is no vertue perfect without love, nor love without charity.

Charity is never idle, but worketh for him it loveth.

The greateſt argument of godly love is to love what God loveth.

Charitable love is under no rule, but is lord of all laws, and a boundleſs Emperour.

There is true charity where two ſeveral bodies have one united heart.

Of charity mixed with mockery followeth the truth of infamy. *Pythag.*

Charity is the child of Faith, and the guide to everlaſting felicity.

All charity is love, but not all love charity. *Aug.*

The filthy effects of bribery hinder exceedingly the works of charity. *Plato.*

Charity cauſeth men to forſake ſin, and embrace vertue.

Charity is a word uſed of many, but underſtood of few.

By charity with God we learn what is our duty towards man.

By charity all men, eſpecially Chriſtians, are linked and bound in conſcience to relieve one another.

It is the true property of a charitable-minded man, lovingly to invite the poor, courteouſly to intreat them, and quickly to ſuffer them to depart.

A poor man being in charity is rich, but a rich man without charity is poor. *Auguſt.*

Charity

Charity and Pride do both feed the poor; the one to the praiſe and glory of God, the other to get glory and praiſe amongſt men.

Tyrannorum vita eſt in qua nulla eſt charitas, nulla fides, nulla ſtabilis benevolentia, fiducia; omnia ſemper ſuſpecta & ſolicita fuet, nullus locus amicitiæ.

Prata & arva, pecudum greges ligantur iſto modo, quod fructus ex iis capiuntur; hominis charitas & amicitia tuita.

Of Humility.

Defin. *Humility is a voluntary inclination of the mind, grounded upon a perfect knowledge of our own condition: a vertue by the which a man in the moſt true conſideration of his inward qualities, maketh leaſt account of himſelf.*

HE that gathereth vertues without Humility, caſteth duſt againſt the wind. *Greg.*

As *Demoſthenes* being demanded what was the firſt precept of Eloquence, anſwered, To pronounce well; being aſked what was the ſecond, anſwered the like; and ſo the third: ſo the precepts of Religion, the firſt, ſecond, and third, are Humility.

It is no condemnation to be humble in adverſity: but in the midſt of proſperity to bear lowly ſail deſerveth great praiſe.

Pride perceiving Humility to be honourable, deſires oft-times to be covered with the cloak thereof; for fear leſt appearing always in his own likeneſs he ſhould be little regarded. *Demoſt.*

The chief point of mans humility conſiſteth in this, to ſubject his will unto the will of God.

Happy is that man whoſe calling is great, and ſpirit humble.

The beſt armour of the mind is Humility.

Humility for her excelling ſhould be the ſiſter of true Nobility. *Pontanus.*

Hu-

Humility is more neceſſary then Virginity. *Bern.*

There are three degrees of Humility: the firſt, of Repentance; the ſecond, Deſire of Righteouſneſs; the third, Works of mercy.

Pride wageth war in the Kingdom of Humility. *Greg.*

Humility only is the repairer of decayed Chaſtity.

The eaſieſt way to Dignity is true Humility.

True diſcretion is never purchaſed but by true Humility.

When all vices in a manner decay in age, onely Coveteouſneſs increaſeth. *Aug.*

Sith the Countrey which we deſire to dwell in is high and heavenly, and the way thither Lowlineſs and Humility, why then deſiring this Countrey, do we refuſe the way? *Aug.*

Of all vertuous works, the hardeſt is to be humble.

Humility hath many times brought that to paſs which no other vertue nor reaſon could effect.

To the humble-minded man God revealeth the knowledge of his truth.

If thou deſire to aſcend where God the Father ſitteth, thou muſt put on the Humility which Chriſt the Son teacheth.

The vertue of Humility is the onely repairer and reſtorer of decayed Charity.

Humility teacheth a man how to rule his affections, and in all his actions to keep a mean.

The Spirit of God delighteth to dwell in the heart of the humble man. *Eraſ.*

If thou intend to build any ſtately thing, think firſt upon the foundation of Humility.

As lowlineſs of heart maketh a man highly in favour with God; ſo meekneſs of words maketh him to ſink into the hearts of men.

Humbleneſs of mind ſtirs up affection, augments bene-

benevolence, ſupports good equity, and preſerveth in ſafety the whole eſtate of a Countrey.

Men are not in any thing more like unto their Maker, then in Gentleneſs and Humility.

Charity and Humility purchaſe Immortality.

God dwelleth in Heaven: if thou arrogantly lift up thy ſelf unto him, he will flie from thee; but if thou humble thy ſelf before him, he will come down to thee. *Auſtice.*

Humilitas animi ſub limitas Chriſtiani.

Tria ſunt quæ radicata nutriant humilitatem; aſſiduitas ſubjectionis, conſideratio propriæ fragilitatis & conſideratio rei melioris.

Of Old age.

Dſien. *Old age is the gift of heaven, is the long expence of many years, the exchange of ſundry fortunes, and the ſchool of experience.*

SIckneſs and Old age are the two crutches whereon life walketh to death, arreſting every one to pay the debt which they owe unto Nature. *Theopomp.*

It is a vain thing for him that is old to wiſh that he were young again.

It is lamentable thing to be old with fear before a man comes to be old by age.

A gray beard is a certain ſign of old age but not an aſſured token of a good wit.

Age ought to keep a ſtreight diet, or elſe will enſue a ſickly life.

Hoary hairs are Embaſſadours of great experience. *Chilo.*

As old folk are very ſuſpicious to miſtruſt every thing, ſo are they likewiſe very credulous to believe any thing.

Youth never rideth well but when age holdeth the bridle.

Age

Age rather ſeeketh food for ſuſtenance, then followeth feaſts for ſurfeits.

The benefit of old age is liberty. *Soph.*

When all things by time decay, knowledge by age increaſeth. *Ariſt.*

Old age enjoyeth all things, and wanteth all things. *Democ.*

In age we ought to make more readineſs to die then proviſion to live: for the ſteel being ſpent, the knife cannot cut; the Sun being ſet, the day cannot tarry; the flower being fallen, there is no hope of fruit; and old age being once come, life cannot long endure. *Anvil.*

Thoſe that ſpend their youth without reſtraint, would lead their age without controlment.

Beware of old age, for it cometh not alone. *Eurip.*

Every age of man hath end, but old age hath none. *Cicero.*

In youth ſtudy to live well, in age to die well; for to die well is to die willingly *Seneca.*

Old men are young mens precedents.

An old man hath more experience to make a perfect choice, then a young man skill in a happy chance.

Age directeth all his doings by wiſdom, but youth doteth upon his own will.

Age, having bought wit with pain and peril, foreſeeth dangers and eſcheweth them.

The difference between an old man and a young man is this, the one is followed as a friend to others, the other is eſchewed as an enemy to himſelf.

The *Brachmans* and *Gymnoſophiſts* made a Law, that none under the age of forty ſhould marry without conſent of their Seniors; leſt in their choice without skill, the man in progreſs of time ſhould begin to loath, or the woman not to love.

Old

Old men are often envied for their vertue, but young men pitied for their vice.

Old men by reason of their age, and weakness of their strength, are subject to sundry inperfections, and molested with many diseases. *Pacuvius.*

Gray hairs oft-times are intangled with love, but staidless youth is intrapped with lust.

Age is more to be honoured for his wisdom, then youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not fleeting; he chuseth without intention to change, and never forsakes his choice till death makes challenge of his life.

The old Cedar-tree is less shaken with the wind then the young bramble; and age far more stayed in his affairs then youth.

Old men are more meet to give counsel, then fit to follow wars. *Bias.*

Though young men excell in strength, yet old men exceed in stedfastness.

Though all men are subject to the sudden stroke of death, yet old men in nature seem neareſt to their grave.

Age is a Crown of Glory, when it is adorned with righteousness; but the dregs of dishonour, when it is mingled with mischief.

Honourable age consisteth not in the term of years, neither is it measured by the date of many days; but by godly wisdom, and an undefiled life.

Age is forgetful, and gray hairs are declining steps of strength.

Age is given to melancholy, and many years are acquainted with many dumps.

Age speaketh by experience, and liketh by trial: but youth leaneth unto wit which is void of wisdom.

He that will not be advised by age shall be deceived by youth.

Old

Old age is the fore-runner of death.

Age and Time are two things which men may forethink of, but never prevent.

Men of age fear and foresee that which youth never regardeth.

Old folks oftimes are more greedy of coin, then careful to keep a good conscience.

Age may be allowed to gaze at beauties blossome, but youth must climb the tree and enjoy the fruit.

Nature lendeth age authority; but gentleness of heart is the glory of all years.

Children are compared to the Spring-time, striplings to Summer-season, youth to Autumn, and old men to Winter.

An old man ought to remember his age past, and to bethink himself how he hath spent his time: if he find himself faulty in neglecting such good deeds as he might have done, he ought forthwith to be careful to spend the remainder of his life in liberality towards the poor.

Old men are commonly covetous, because their getting days are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to be reverenced for his gravity sooner then for his gray hairs.

If young men had knowledge, and old men strength, the world would become a new Paradise.

A man aged and wise is worthy of a double reverence.

Infancy is but a foolish simplicity, full of lamentations and harms, as it were laid open to a main sea without a stern.

Youth is an indiscreet heat, outragious, blind, heady, violent and vain.

Non est senectus (ut tu opinaris, pater)

Onus grauissimum; sed impatientius
Qui fert, sibi ipse est author illius mali:
Paticuter at qui sibi quietem comparat,
Dum dextrè ejus moribus se accommodat,
Nec ulli solum detrahit molestiam,
Accersit aliquam sed voluptatem sibi.
Si navigandum sit quatuor per dies,
De commeatu cura nobis maxima:
At si in senectam quid licet comparare,
Non instruemus nos eo viatico?

Of Death.

Defin. *Death is taken three manner of ways. The first is the separation of the soul from the body with the dissolution of the body, until the Resurrection: the second is death of sin, sith he is said to be dead which lieth sleeping in sin: the third is eternal death, unto which the wicked shall be condemned in the day of the general judgment.*

DEath is the Law of Nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternal misery. *Heraclit.*

Destiny may be deferred, but can never be prevented.

An honourable death is to be preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to be cut off from the pleasures of this life.

Death hath his root from sin. *Aug.*

Death is the end of fear, and beginning of felicity.

There is nothing more certain then death, nor any thing more uncertain then the hour of death.

No man dieth more willingly then he that hath lived most honestly.

It is better to die well, then to live wantonly. *Socr.*

Death

Death it ſelf is not ſo painful as the fear of death is unpleaſant.

Death is the end of all miſeries, but infamy is the beginning of all ſorrows. *Plut.*

While men ſeek to prolong their life, they are prevented by ſome ſudden death.

While we think to flie death, we moſt earneſtly follow death.

What is he that, being luſty and young in the morning, can promiſe himſelf life until the evening?

Many men deſire death in their miſery, that cannot abide his preſence in the time of their proſperity.

An evil death putteth great doubt of a good life, and a good death partly excuſeth an evil life.

The death of evil men is the ſafety of good men living. *Cicero.*

He that every hour feareth death can never be poſſeſſed of a quiet conſcience.

Nothing is more like to death then ſleep, who is deaths eldeſt brother. *Cic.*

There is nothing more common then ſudden death; which being conſidered by the great Philoſopher *Demetrius*, he therefore warned the Emperour *Adrian*, and ſuch others as lived at their pleaſure and eaſe, in no wiſe to forget how in a very ſhort moment they ſhould be no more.

Death woundeth deadly, without either dread or dalliance.

Sith death is a thing that cannot be avoided, it ought of all men the leſs to be feared.

By the ſame way that life goeth, Death cometh. *Aurel.*

Nature hath given no better thing then Death. *Pliny.*

The moſt profitable thing for the world is the Death of the covetous and evil people.

Death

Death is common to all persons, though to some one way, and to some another.

If we live to die, then we die to live.

All things have an end by death, save only death, whose end is unknown.

Death is metaphorically called, The end of all flesh. *Arist.*

The last cure of diseases is death.

Death despiseth all riches and glory, and ruleth over all estates alike. *Boëtius.*

None need to fear death, save those that have committed so much iniquity as after death deserves damnation. *Socrat.*

Wisdom maketh men to despise death, it ought therefore of all men to be imbraced as the best remedy against the fear of death. *Hermes.*

So live and hope as thou wouldest die immediately. *Plin.*

Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, & propter brevitatem vitæ nunquam longè potest abesse.

Tres sunt genera mortis: una mors est peccati, ut anima quæ peccat morte moriatur; altera mystica, quando quis peccato moritur, & Deo vivit; tertia, qua cursum vitæ hujus explemus. Aug.

Of Time.

Defin. *Time is a secret and speedy consumer of hours and seasons, older then any thing but the first, and both the bringer forth and waster of whatsoever is in this world.*

THere is no sore which in time may not be salved, nor care which cannot be cured, no fire so great which may not be quenched, no love, liking, fancy, or affection, which in time may not either be repressed or redressed.

Time

Time is the perfect Herald of Truth. *Cic.*

Time is the best Oratour to a resolute mind.

Dayly actions are measured by present behaviour.

Time is the Herald that best emblazoneth the conceits of the mind.

Time is the sweet Physician, that alloweth a remedy for every mis-hap.

Time is the Father of mutability. *Solon.*

Time spent without profit bringeth repentance; and occasion let slip when it might be taken is counted prodigality.

There is nothing among men so entirely beloved, but it may in time be disliked; nothing so healthful, but it may be diseased; nothing so strong, but it may be broken; neither any thing so well kept but it may be corrupted.

Truth is the daughter of time, and there is nothing so secret but the date of many days will reveal it.

In time the ignorant may become learned, the foolish may be made wise, and the wildest wanton may be brought to a modest matron. *Bias.*

The happier our time is, the shorter while it lasteth. *Pliny.*

Say not that the time that our fore-fathers lived in was better then this present Age.

Virtue and good life make good days; but abundance of vice corrupteth the time. *Jerome.*

As Oil, though it be moist, quencheth not the fire; so time, though never so long, is no sure covert for sin.

Nothing is more precious then time, yet nothing less esteemed of. *Bern.*

As a sparkle raked up in cinders will at last begin to glow and manifestly flame: so treachery hid in silence, and obscured by time, will at length break forth and cry for revenge.

Whatsoever villany the heart doth think, and the hand

hand effect, in process of time the worm of conscience will bewray.

Time draweth wrinkles in a fair face, but addeth fresh colours to a fresh friend.

Things past may be repented, but not recalled. *Lev.*

A certain Philosopher being demanded, What was the first thing needful to win the love of a woman, answered, Opportunity: being asked what was the second, he answered, Opportunity: and being demanded what was the third, he still answered, Opportunity.

Delays oftentimes bring to pass, that he which should have died doth kill him which should have lived. *Clem. Alex.*

Procrastination in peril is the mother of ensuing misery.

Time and Patience teach all men to live content.

Take time in thy choice, and be circumspect in making thy match; for nothing so soon gluts the stomach as sweet meat, nor sooner fils the eye then beauty.

Opportunities neglected are manifest tokens of folly.

Time limiteth an end to the greatest sorrows.

Actions measured by Time seldome prove bitter by Repentance.

Reason oftentimes desireth execution of a thing which time will not suffer to be done; not for that it is not just, but because it is not followed.

Many matters are brought to a good end in time, that cannot presently be remedied with reason.

Time is lifes best Counsellor. *Arist.*

Time is the best Governour of Counsels.

Time trieth what a man is: for no man is so deep a dissembler, but that at one time or other he shall be easily perceived.

Time

Time is the inventer of novelties, and a certain register of things ancient. *Mar. Aur.*

Time maketh some to be men, which have no childish conditions.

Times daily alter, and mens minds do often change.

A little benefit is great profit, if it be bestowed in due time. *Curtius.*

Time is so swift of foot, that being once past he can never be overtaken.

The fore-locks of time are the deciders of many doubts.

Time in his swift pace mocketh men for their slowness.

Non est, crede mihi, sapientis dicere, Vivam:
Sera nimis vita est crastina, vive hodie.
Omnia tempus edax depascitur, omnia carpit,
Omnia sede movet, nec sinit esse diu.

Of the World.

Defin. *This word World, called in Greek Cosmos, signifieth as much as Ornament, or a well-disposed order of things.*

HE that cleaveth to the customes of the World forsaketh God.

Cicero and the Stoicks were of opinion, that the World was wisely governed by the gods, who have care of mortal things.

The world is vain, and wordly joys do fade:
But heaven alone for godly minds is made.

He that trusteth to the World is like to be deceived. *Archim.*

The disordinate desire of the goods of the world begetteth self-love.

Our honours and our bodily delights, are worldly poisons to infect our souls.

The

The world seduceth the eye with variety of objects, the scent with sweet confections, the tast with delicious dainties, the touch with soft flesh, precious cloathings, and all the inventions of vanity.

He that mortifieth his natural passions is seldome overcome with worldly impressions.

No man that loveth the world can keep a good conscience long uncorrupted.

The worldly man burning in heat of fire is ravished with the thoughts of revenge, inraged with the desire of dignity; briefly, never his own, till he leave the world.

This world though never so well beloved, cannot last always.

This world is the chain which fettereth men to the Devil; but repentance is the hand which lifteth men up to God.

This world is but the pleasure of an hour, and the sorrow of many days. *Plato.*

The world is an enemy to those whom it hath made happy. *Aug.*

The world is our prison, and to live to the world is the life of death.

The delights of this world are like bubbles in the water, which are soon raised, and suddenly laid.

The world hateth contemplation, because contemplation discovereth the treasons and deceits of the world. *Eras.*

We may use the world, but if we delight in it, we break the love we should bear to him that created it.

Man hath neither perfect rest or joy in this world, neither possesseth he always his own desire.

He that loveth the world hath incessant travel, but he that hateth it hath rest.

The world hath so many sundry changes in her vanity, that she leadeth all men wandering in unstedfastness.

He

He that ſeeketh pleaſures from the world followeth a ſhadow, which when he thinketh he is ſureſt of, it vaniſheth away and turneth to nothing. *Socrat.*

The World, the Fleſh, and the Devil, are three enemies that continually fight againſt us, and we have great need to defend us from them.

The vanities of this world bewitch the minds of many men.

God created this world a place of pleaſure and reward: wherefore ſuch as ſuffer in adverſity, ſhall in another world be recompenced with joy. *Hermes.*

He which delighteth in this world muſt either lack what he deſireth, or elſe loſe what he hath won with great pain.

He that is enamoured of this world is like one that entereth into the Sea: for if he eſcape perils, men will ſay he is fortunate; but if he periſh, they will ſay he is wilfully deceived.

He that fixeth his mind wholly upon the world, loſeth his ſoul; but he that deſireth the ſafety of his ſoul, little or nothing regardeth the world.

After the old Chaos was brought into form, the Poets feign that the world was divided into four Ages; the firſt was the Golden Age, the ſecond was the Silver Age, the third the Brazen Age, and the fourth the Iron Age: All which may be more largely read of in the firſt Book of *Ovid's Metamorphoſis.*

The world in four Ages thereof may be compared unto the four ſeaſons of the year; the firſt reſembling the Spring-time, the ſecond Summer, the third Autumn, and the fourth Winter. *Perdiccas.*

He that yieldeth himſelf to the world, ought to diſpoſe himſelf to three things which he cannot avoid: Firſt, to poverty, for he ſhall never attain to the riches that he deſireth; Secondly, to ſuffer great pain and trouble; Thirdly, to much buſineſs without expedition. *Solon.*

Mundus

Mundus regitur numine deorum, estq; quasi communis urbs, & civitas omnium. Cicero.

Mundus magnus homo, homo parvus mundus esse dicitur.

Of Beginning.

Defin. *Beginning is the first appearance of any thing; and there can be nothing without beginning, but only that Almighty power which first created all things of nothing.*

EVil beginnings have most commonly wretched endings.

In every thing the greatest beauty is to make the beginning plausible and good.

It is better in the beginning to prevent, then in the exigent to work revenge.

That thing never seemeth false that doth begin with truth.

The Preface in the beginning makes the whole book the better to be conceived.

Nature is counted the beginning of all things, Death the end. *Quintil.*

To begin in truth, and continue in goodness, is to get praise on earth, and glory in heaven.

The beginning of Superstition was the subtilty of Satan; the beginning of true Religion, the service of God.

There is nothing wisely begun, if the end be not providently thought upon.

Infants begin life with tears, continue it with travels, and end it with impatience.

A foolish man beginneth many things, and endeth nothing.

The beginning of things is in our own power, but the end thereof resteth at Gods disposing. *Stobæus.*

Never attempt any wicked beginning in hope of a good ending.

The most glorious and mighty beginner is God, who in the beginning [illegible]d the world of nothing.

Small faults not hindred in the beginning amount to mighty errours ere they be ended.

A work well begun is half ended. *Plato.*

In all works the beginning is the chiefest, and the end most hard to attain.

The beginning the mean and the end, is a legacy which every one enjoyeth.

Sudden changes have no beginning.

Nothing is more ancient then beginning.

That which is between the beginning and the end is short. *Greg.*

The fear of God is the beginning of wisdom. *Sirach.*

The beginnings of all things are small, but gather strength in continuance.

The beginning once known, with more ease the event is understood.

Begin nothing before thou first call for help of God: for God, whose power is in all things, giveth most prosperous furtherance and happy success unto all such acts as do begin in his Name.

Take good advisement ere thou begin any thing; but being once begun, be careful speedily to dispatch it.

He that preventeth an evil before it begin, hath more cause to rejoyce then to repent.

Take good heed at the beginning to what thou grantest, for after one inconvenience another will follow.

Begin to end, and ending so begin,
As entrance to good life be end of sin.

Principiis obsta: sero medicina paratur
Cùm mala per longas invaluere moras.
Principii nulla est origo, nam ex principiis oriuntur omnia, ipsum autem nulla ex re alia [illegible] potest.

Of Ending.

Defin. *The end is that whereto all things are created by God, which is the glory of his name, and salvation of his elect; albeit the order which he observeth, the cause, reason and necessity of them, are hid in his secret counsel, and cannot be comprehended by the sense of man.*

THE end of the world is a good mans meditation; for by thinking thereon he preventeth sin. *Basil.*

The end of trouble bringeth joy, and the end of a good life everlasting felicity.

What thing soever in this world hath a beginning, must certainly in this world have also an ending.

The last day hath not the least distress.

Felicity is the end and aim of our wordly actions, which may in this life be described in shadows, but never truly attained but in heaven only.

Nothing is done but it is done to some end. *Arist.*

The end of labour is rest, and the end of foolish love repentance.

The end is not onely the last, but the best of every thing. *Arist.*

The end of every thing is doubtful. *Ovid.*

The end of war is a just Judge. *Levit.*

As there is no end of the joys of the blessed, so there is no end of the torments of the wicked. *Greg.*

The end we hope for is ever less then our hopes.

What was doubtful in the beginning is made certain by the end thereof.

Seeing the event of things does not answer to our wills, we ought to apply our wills to the end of them. *Arist.*

The end of a dissolute life is most commonly a desperate death. *Bion.*

Our life is given to use and to possess, but the end is most uncertain and doubtful.

The end of sorrow is the beginning of joy.

At the end of the work the cunning of the workman is made manifest.

Good respect to the end preserveth both body and soul in safety.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seem good in the beginning which prove bad in the end.

Exitus acta probat; careat successibus opto,
Quisquis ab eventu facta notanda putat.
Multa laudantur in principio, sed qui ad finem perseverat beatus est.

Of Day or Light.

Defin. *The word* Dies, *which signifieth a Day, is so called,* quòd sit divini operis. *It is Gods fair creature, and the chearful comfort of man, who by his word made the Light the eye to beautifie it to the worlds end.*

THose children which are born between the four and twenty hours of midnight and midnight, with the *Romans* are said to be born in one day.

Numa Pompilius, as he divided the year into months, so he divided the month into days, and called them *Festos, Profestos*, and *Intersos*; the first dedicated to the gods; the next to men, for the dispatching of their business, the last, as common for their gods as men.

A day

A day natural hath twenty and four hours, a day artificial hath twelve hours.

The day beginneth with the *Ægyptians* at Sun-setting, and with the *Persians* at Sun-rising.

The *Athenians* count all the time from the setting of the Sun to the setting of the Sun again but one day.

The *Babylonians* count their day from the Sun-rising in the morning, till Sun-rising the next.

The *Umbrians*, an ancient people in *Italy*, account their day from Noon-tide till Noon-tide the next day following.

The wicked and evil-living man loveth darkness, and hateth the light.

One day taketh from us the credit that another hath given us, and the last must make reckoning of all the rest past.

By daily experience we wax wiser and wiser.

He that refuseth to amend his life to day, may happen to be dead ere to morrow.

Let no day be spent without some remembrance how thou hast bestowed thy time.

Vespasian thought that day lost wherein he had not gotten a friend.

Of all numbers we cannot skill to number our days: we can number our sheep, our oxen, and our coin; but we think our days are infinite, and therefore we cannot number them.

One day the valiant brood
Of *Fabius* sent to fight:
Thus sent, one day did see
Them nobly dead ere night.

The *Romans* called *Jupiter Diespiter*, which signifieth the Father of the Day or Light.

Light is sometimes taken for Day, and Darkness for Night.

NO day cometh to man wherein he hath not some cause of sorrow. *Quintil.*

The entrance of adolescency is the end of fancy, mans estate the death of youth, and the morrow-days birth the overthrow of this days pride.

Light is the Queen of the eyes. *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the Image of life, night of death.

The pleasure of the day is the Sun, called of the Philosophers the golden eye, and heart of heaven.

The light of learning is the day of the mind. *Aug.*

Every day that passeth is not to be thought as the last, but it may be the last. *Senec.*

The Sun melteth wax, and hardneth clay.

Abbreviare dies poteris, producere nunquam:
Abbreviare tuum est, sed prolongare Tonantis.
Optima quæque dies miseris mortalibus ævi
Prima fugit, subeunt morbi tristisque senectus,
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defin. *Night or darkness is the time of rest and peace after labours, being commonly that part of the day natural in which the Sun is hidden from us, clearing the Antipodes.*

THE longer the night is in coming, the more it is desired of the oppressed; yet no sooner seen then wisht to be departed.

Night is the benefit of Nature, and made for man's rest. *Livius.*

Suspicion and fear are Nights companions.

Darkness is not evil, but in comparison of the light. *August.*

Every light hath his shadow, and every shadow of

of night a succeeding morning.

The darkness of our virtues, and not of our eyes, is to be feared. *Aug.*

It is not darkness, but absence of the light, that maketh night.

Darkness cannot be seen.

The breath we breath in the morning is often stopt and vanished before night.

Night followeth day, as a shadow followeth a body. *Arist.*

This our life is as it were night.

Night is more comfortable to the miserable then the day.

Night which is the nurse of ease, is the mother of unquiet thoughts.

Night, which is all silence, hears all the complaints of the afflicted.

The deeds of the night are loathsome to the day, neither hath light to do with darkness.

Night is wars enemy, yet it is the onely finder out of martial stratagems.

A dark night and a dead resolution beget cause of the days lamentation.

Night is the cloak to cover sin, and the armour of the unjust man. *Theophr.*

Night begets rest, and rest is the refreshing of tired spirits.

What ever is over-wearied by the days exercise, is as it were new born by the nights rest and quiet. *Tully.*

Night and Sin hold affinity, and joyntly aid each other.

It is impossible to wear out the day in travel, if some part of the night be not spent in rest.

ut jugulent homines surgunt de nocte latrones:
ut tripsam serves non expergiscaris? Horat.

Interiores tenebræ cæcitas mentis, exteriores inferus.

Of Wickedneſs.

Defin. *Wickedneſs is any ſin, vice, or evil committed or imagined in the whole courſe of our lives, and the mean by which we loſe Gods favour, and expoſe our ſelves to the danger of hell-fire.*

THE proſperity of evil men is the calamity of the good.

When wicked men rejoyce, it is a ſign of ſome tempeſt approaching.

It is the corruption of the good, to keep company with the evil.

Rejoyce as often as thou art deſpiſed of evil men, and perſwade thy ſelf that their ill opinion of thee is moſt fit praiſe.

Ill men are more haſty then good men be forward in proſecuting their purpoſe.

He that worketh wickedneſs by another is guilty himſelf of the fact committed. *Bias.*

It is better to deſtroy the wickedneſs it ſelf then the wicked man.

Unexperienced evil's do hurt moſt.

The remembrance of evil things is to be obſerved by the contemplation of good matters.

Philip King of *Macedon* aſſembled together the moſt wicked perſons and furtheſt from correction of all his ſubjects, and put them into a Town which he built of purpoſe, calling it *Poneropolis*, The City of wicked perſons.

Continuance in evil doth in it ſelf increaſe evil. *S.P.S.*

A wicked life is the death of the ſoul. *Chryſ.*

Who can be more unfortunate then he which of neceſſity will needs be evil?

Whoſoever he be that ſpareth to puniſh the wicked,

ed, doth thereby much harm to the good. *Anacharsis.*

It is a praise to the godly to be dispraised of the wicked, and it is likewise a dispraise to be praised of them.

Sin blindeth the eyes of the wicked, but punishment opens them. *Greg.*

The wicked man is daily drawn to punishment, and is ignorant thereof.

The mind of an ill-disposed person is more unstable then the superficies of the water.

When wicked men be in the midst of all their jollity, then some misfortune comes knocking at the door.

When the evil man would seem to be good, then he is worst of all.

He is evil that doth willingly associate himself with wicked men.

Wicked men are the devils shadows.

Vertue is health, but vice is sickness *Plato.*

The wicked man attempteth things impossible. *Arist.*

The wicked men is ever in fear. *Plato.*

He wrongeth the good that spareth the wicked.

A good sentence proceeding from a wicked mans mouth loseth its grace.

The progeny of the wicked, although it be not wholly infect, yet it will savour something of the fathers filthiness.

As vertue is a garment of honour, so wickedness is a robe of shame.

Cursed is that man that knoweth not to be a man, but by his wickedness is far otherwise then he should be.

He that intendeth not to do good should refrain from doing evil; but it is accounted evil if we refrain to do good.

Publiſhe thine own wickedneſs, then prate of others ſins.

The wicked man, in a monſtrous kind of pride never heard of before, glorieth and boaſteth of his evil deeds.

When a man doth ſubject himſelf to the wicked affections of his own mind, he doth weaken and cut in ſunder the ſtrings of underſtanding. *Cicero.*

Wicked counſel is moſt hurtful to the giver.

In good things nothing is either wanting or ſuperfluous; which made the *Pythagorians* ſay, that wickedneſs could not be comprehended, but godlineſs might.

The ways to wickedneſs are many, plain and common; but to godlineſs are not many, but one, and that ſame is hard to find, becauſe it is but little troden.

Non ob ea ſolùm incommoda quæ eveniunt improbis fugienda eſt improbitas: ſed multò etiam magis, quòd cujus in animo verſatur, nunquam ſinet eum reſpirare, nunquam requieſcere.

Si impietas improbè molita quippiam eſt, quamvis occultè fecerit, nunquam tamen confidat id fore ſemper occultum: plerumque enim improborum facta primò ſuſpicio inſequitur, deinde ſermo atque fama, tum accuſatorum judex: multi etiam ſe judicant. Cicero.

Of Infamy.

Defin. *Infamy is the livery of bad deſerts in this world, and that which for our malignities and evil doing ſtaineth our names and our ſucceſſions with a perpetual diſgrace, through the report of our miſdeeds and unjuſt attempts.*

SHame and Diſhonour are the two greateſt preventers of miſ-hap.

Infamy galleth unto death, and liveth after death.

Infa-

Infamy and Shame are inſeparable ſequels of Adultery.

That man is very wicked and unhappy whoſe life the people lament, and at whoſe death they rejoyce. *Solon.*

There is no greater infamy then to be laviſh in promiſe, and ſlack in performance.

Begging is a ſhameful courſe, and to ſteal is a great blot of diſhonour.

He that hath born ſail in the tempeſt of ſhame, may ever after make a ſport of the ſhipwreck of his good name.

Infamy is ſo deep a colour, that it will hardly be waſhed off with oblivion.

Such as ſeek to climb by private ſin ſhall fall with open ſhame.

They that covet to ſwim in vice ſhall ſink in vanity. *Crates.*

Greater is the ſhame to be accounted an Harlot, then the praiſe to be eſteemed amiable.

The infamy of man is immortal. *Plato.*

It were great infamy to the perſon, and no ſmall offence to the Common-wealth, to behold a man baſely toiling that deſerveth to govern, and to ſee him govern that deſerveth to go to plough.

Shame is the end of treachery, and diſhonour ever foreruns repentance.

What is once ſported with infamy, can hardly be worn out with time. *Ariſt.*

When the ſtring is broken, it is hard to hit the white; and when a mans credit is called in queſtion, perſwaſion can little prevail.

A honourable man ſhall never die, and an infamous man deſerveth not to live.

The infamous man is onely miſerable; for good men will not believe him, bad will not obey him.

no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance; so infamy woundeth all.

The occasions and greatness of infamy are better unried then known.

The tongue is the readiest instrument of detraction and slander.

Every inferiour doth account that thing infamous wherein he seeth his superiour offend.

It is infamy to seek praise by counterfeit vertue.

It is infamy to dispraise him that deserveth well, because he is poor; and to commend the unworthy, because he is rich.

He that by infamy slandreth his friend is most monstrous.

To be praised of wicked men is as great infamy as to be praised for wicked doings.

Pride is the cause of hatred, and sloth of infamy.

The life of a noted infamous man is death.

Cicero inveighing against *Catiline*, saith, Thy naughty and infamous life hath so obscured the glory of thy predecessours, that although they have been famous, yet by thee they will come to oblivion.

If a mans good name be not polluted, although he have nothing else, yet it stands him in more stead then the possession of very great riches.

Emori præstat per virtutem, quàm per dedecus vivere. Cicero.

Quis honorem, quis gloriam, quis laudem, quis ullum decus tam unquam expetit, quàm ignominiam, infamiam, contumeliam, dedecus fugiat? Cicero.

Of Dishonesty.

Defin. *Dishonesty is an act which ingendereth its own torment, for from the very instant wherein it is committed, and with the continual remembrance thereof, it filleth the soul of the malefactor with shame and confusion.*

He

HE that is disposed to mischiefs will never want occasions.

Dishonesty ruinates both fame and fortune.

Shame is the hand-maid to dishoneſt attempts. *Crates.*

The insatiate appetite of gluttony doth obscure the interiour vertues of the mind.

He that fears not the halter will hardly become true; and they that care not for suspects are seldome honeſt.

It is dishoneſt victory that is gotten by the spoil of a mans own Country. *Cicero.*

There never riseth contention in a Common-wealth, but by such men as would live without all honeſt order.

The evil inclination of men may for a time be dissembled; but being once at liberty, they cannot cloak it.

Many times the wicked bear envy unto the good, not because the vertuous suffer them to do well, but for that they will not consent with them to do evil.

Many be so malicious and perverse, that they take more delight to do evil to others then to receive a benefit unto themselves.

If he be evil that giveth evil counsel, more vile he is that executeth the same.

Nothing is profitable which is dishoneſt. *Tully.*

Then mischief is at the full ripeness, whenas dishoneſt things be not onely delightful in hearing, but also most pleasant in practice; and there is no remedy to be hoped for, where common vices are accounted vertues.

A man given to dishonesty can neither be friend to himself, nor trusty to another.

The overthrow of a Common-wealth is the dishonesty of the Rulers.

Dishо-

Dishonesty is the serpent of the soul, which spoileth men of their ornaments and heavenly apparel.

All things are tolerable save those things which are dishoneſt.

Calliſtes the harlot said she excelled *Socrates*, because when she was disposed she could draw his Auditors from him. No marvel, saith he, for thou allureſt them to dishonesty, to which the way is ready; but I exhort them to vertue, whose way is hard to find.

Honesty is joyned with misery, dishonesty with all kind of worldly felicity: but the misery which we suffer for honesty shall be turned to everlasting comfort; and that felicity gotten by dishonesty shall be changed into perpetual torment.

——*sæpe Diespiter*
Neglectus incesto addidit integrum:
Rarò antecedentem scelestum
Deserit pede pœna claudo. Horace.

Disce bonas artes, monco, Romana juventus:
Sit procul omne nefas: ut ameris, amabilis esto.

Of Vices in general.

Defin. *Vice is an inequality and jarring of manners, proceeding from mans naturel inclination to pleaſures and naughty deſires.*

A Man seldom repenteth his silence, but he is often sorrowful for his hasty speeches.

He that is rooted in sin will hardly be by good counsel reformed.

Who doubts of God, with *Protagoras*, is an Infidel; who denieth God, with *Diagoras*, is an Epicure and a Devil.

Consent and Sin are both of one kind.

Vice is the habitude of sin, but sin is the act of that habitude.

He that pampers his flesh doth nouriſh many worms. *Demonax.*

Ex-

Exceſſive ſleep is found the bodies foe.

Luſt bringeth ſhort life, prodigality wretched life, and perſeverance in ſin eternal damnation.

As by nature ſome men are more inclined to ſickneſs then otherſome; ſo one mans mind is more prone then anothers to unrighteouſneſs.

The ſickneſs of old age is avarice, the errour of youth inconſtancy. *Theop.*

A moſt horrible and damnable offence that is to be judged, whoſe revenge belongeth unto God. *Aug.*

Craft putteth on it the habit of policy, malice the ſhape of courage, raſhneſs the title of valour, lewdneſs the image of pleaſure: thus diſſembled vices ſeem greater vertues.

Where Elders are diſſolute and paſt gravity, there the younger ſort are ſhameleſs and paſt grace.

Every vice fighteth againſt nature.

Vice ruleth where Gold reigneth. *Greg.*

We ought not to hate the man, but his vices. *Aug.*

There are more vices then vertues. *Greg.*

Riches gotten with craft are commonly loſt with ſhame.

Folly in youth, and negligence in age, breed at length woe to both; the one ending in ſorrowful grief, the other in lamentable miſery.

Where youth is void of exerciſe, there age is void of honeſty.

Flattery, and ſoothing great men in their honours, getteth more coin then true ſpeeches can get credit. *Bias.*

Fair faces have gotten foul vices, ſtraight perſonages crooked manners, and good complexions bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſour countenance is a manifeſt ſign of a froward diſpoſition.

Sobriety

Sobriety without ſullenneſs is commendable, and mirth with modeſty delectable.

Every vice hath a cloak, and creepeth in under the name of vertue.

We ought to have an eſpecial care, leſt thoſe vices deceive us which bear a ſhew of vertue.

Craft oft-times accompanieth Policy, too much Auſterity Temperance, Pride a reſolute mind, Prodigality Liberality, Fortitude Temerity, and Religion Superſtition.

What Nation doth not love gentleneſs, thankfulneſs, and other commendable parts in a man? Contrarily, who doth not hate a proud, diſdainful, unhoneſt, and unthankful perſon?

Cùm fateamur ſatis magnam vim eſſe in vitiis ad miſeram vitam, fatendum eſt etiam eandem vim in virtute eſſe ad beatam vitam; contrariorum enim contraria ſunt conſequentia.

Qui voluptatibus ducuntur, & vitiorum illecebris & cupiditatum lenociniis ſe dederunt, miſſos faciant honores nec attingant rempublicam; patiantur viros fortes labore, ſe otio ſuo perfrui.

Of Ingratitude.

Defin. *Ingratitude is that which maketh men impudent, ſo that they dare join together to hurt thoſe which have been their beſt friends, and them to whom they are bound both by blood, nature, and benefits.*

INgratitude challengeth revenge by cuſtome, and is a vice moſt hateful before God and man.

Ingratitude for great benefits maketh men to deſpair of recompence, and of faithful friends cauſeth them to become mortal foes.

Impudency is the companion of that monſter ingratitude. *Stoicus.*

He is unthankful that being pardoned ſinneth again.

There

There can be no greater injury offered to a free mind and a bashful face, then to be called unthankful; with such reproaches sink most deeply into the reputation of Honour.

Ingratitude springeth either from covetousnes or suspect. *Theophrast.*

It is a shameful and unthankful part always to crave, and never to give. *Marc.*

Princes rewarding nothing, purchase nothing; and desert being neglected, courage will be unwilling to attempt.

Benefits well bestowed establish a Kingdom; but service unrewarded weakneth it. *Archim.*

The nature of man is ambitious, unthankful, suspectful, not knowing rightly how to use his friends, or with what regard to recompense his well-willers for their benefits bestowed.

It is better to be born fooliſh, then to understand how to be unthankful.

Ingratitude loseth all things in himself, in forgetting all duties to his friend.

To do good to an unthankful body is to sow corn on the sand.

Two contraries give light one to the other; and ingratitude and thankfulnes are best discerned one by the other.

There is no affection among men so firmly placed but through unthankful dealing it may be changed to hatred. *Bias.*

Two heads upon one body is a monstrous sight: but one unthankful heart in a bosome is more odious to behold. *Bias.*

There cannot be a greater occasion of hatred, then to repay good turns with unthankful dealing.

An ungrateful Common-wealth, which hath banished men of true desert, finding their hinderance by the

their absence, too late repenteth. *Lactantius.*

Nothing waxeth sooner old then a good turn or benefit. *Diog.*

An unthankful man is compared to a vessel bored full of holes. *Lucianus.*

Old kindness sleepeth, and all men are unthankful. *Pindarus.*

The ungrateful man through his impudency is driven to all villany and mischief, and maketh himself a slave. *Xenophon.*

Plato called *Aristotle* a Mule, for his ingratitude. *Ælianus.*

The unthankful man hath ever been accounted a more dangerous buyer then the debter. *Cognat.*

The ungrateful man is of worse condition then the Serpent, which hath venom to annoy others, but not himself.

It is better never to receive a benefit, then to be unthankful for it.

Thankfulness doth consist in Truth and Justice: Truth doth acknowledge what is received, and Justice doth render one good turn for another. *Stobæus.*

He is unthankful with whom a benefit perisheth; he is more ungrateful which will forget the same; but he is most ungrateful that rendreth evil for the good he hath received. *Bias.*

He which receiveth a benefit should not only remember, but requite the same liberally and fruitfully, according to the nature of the earth, which rendereth more then it receiveth seed. *Quint.*

The *Egyptians* of all vices most abhorred Ingratitude, in which (as *Tully* saith) all wickedness is contained.

If we be naturally inclined to do good to them of whom we receive good hope, how much more are we bound to those at whose hands we have already received a good turn? *Seneca.*

Thou

Thou canst not call a man by a worse name, then by he is an unthankful person.

Plutarch interpreteth *Pythagoras* Symbole, of not reiving of swallows, that a man ought to shun unthankful people.

Xenophon, among the praises which he gave unto *Agesilaus*, reputeth it a part of injustice, not only not to acknowledge a good turn, but also if more be not rendred then hath been received.

Whosoever receiveth a benefit selleth his own liberty, as who would say, that he made himself subject to render the like.

The Laws of *Athens*, *Persia* and *Macedonia*, condemned the unthankful person to death.

Lycurgus esteemed it a most monstrous ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchises for ingratitude were revoked.

An ingrateful person cannot be of a noble mind, nor yet iust. *Socrat.*

A man ought to remember himself how often he hath received courtesie and pleasure.

Every gentle nature quickly pardoneth all injuries, except ingratitude, which it hardly forgetteth.

Ingratitude was the cause of the sin and death of man.

No mans life is void of ingratitude.

The life of the ignorant is unthankful, wavering and unstaied in things present, through the desire of things to come. *Seneca.*

Impudency and ingratitude are companions.

All humane things grow old and come to the end of their time, except ingratitude: for the greater the increase of mortal men is, the more doth ingratitude augment. *Plat.*

We shall avoid this shameful vice of ingratitude, if we

we esteem the benefit which we receive of another greater then it is, and contrariwise repute that less then it is which we give.

The unworthier he is that receiveth the benefit, the more is he to be commended from whom it cometh.

Est aliqua ingrato meritum exprobare voluptas.

Ingratus, qui beneficium accepisse se negat quod accepit; ingratus, qui id dissimulat; rursum ingratus, qui non reddit: at omnium ingratissimus est, qui obliitus est.

Of Pride.

Defin. *Pride is an unreasonable desire to enjoy honours, estates and great places: it is a vice of excess, and contrary to all Modesty, which is a part of Temperance.*

HE that bruiseth the Olive-tree with hard Iron, fetcheth out no oil, but water: and he that pricketh a proud heart with perswasion, draweth out onely hate and envy.

It is impossible that to a man of much pride fortune should be too long friendly.

It chanceth oftentimes to proud men, that in their greatest jollity, and when they think their honour spun and woven, then their estate with the web of their life in one moment is suddenly broken.

Ambitious men can never be good Counsellors to Princes.

The desire of having more is a vice common to a Prince and great Lords, by reason of ambition and desire to rule, bringing forth in them oftentimes an unsatiable cruelty and beastly nature. *Plut.*

Pride is the cause of the corruption and transgression of mans nature.

Pride causeth that work to become wicked which of it self is good: so that humble submission is better then the proud boasting of our deeds; which causeth a proud

a proud man oftentimes to fall into more detestable vices then he was in before. *Plut.*

It is natural to proud men to delight themselves, and to set their whole minds upon vain desires.

Men that have their thoughts high, and their estates low, live always a pensive and discontented life.

Pride should of young men be carefully avoided, of old men utterly disdained, and of all men suspected and feared. *Soc.*

Pride hath two steps, the lowest bloud, and the highest envy.

Pride eateth gold, and drinketh bloud, and climbeth so high by other mens heads that she breaketh her own neck.

It is better to live in low content then in high infamy; and more precious is want with honesty then wealth with discredit.

Aspiring pride is like a vapour which ascendeth high, and presently vanisheth away in smoke. *Plut.*

A proud heart in a beggar is like a great fire in a small cottage, which not onely warmeth the house, but burneth all that is in it.

The spring of pride is lying, as truth is of humility. *Phil.*

Men that bear great shapes and large shadows, and have not good nor honest minds, are like the pourtriture of *Hercules* drawn upon the sands.

The more beauty the more pride, and the more pride the more preciseness.

Ambition is the ground of all evils. *Tim.*

Pride is a Serpent, which slily insinuateth her self into the minds of men.

Exalt one of base stock to high degree, and no man living will sooner prove proud then he.

An ambitious body will go far out of the right way, to attain to the height which his heart desireth. *S. P. S.*

Pride

Pride is the mother of Superstition.

The proud man seeking to repress another man, i stead of superiority attraineth indignity.

The proud man is forsaken of God; being forsaken, h groweth resolute in impiety, and after purchaseth a ju punishment for his presuming sin. *Plato.*

A proud man is compared to a ship without a Pilo tossed up and down upon the seas by winds and tempes *Aug.*

The Son of *Agesilaus* wrote unto King *Philip*, wh much gloried in some of his victories, that if he measu red his shadow, he should find it no greater after th victories then it was before.

King *Lewis* the eleventh was wont to say, when Prid was on the Saddle, mischief and shame was on the Crup per.

Pride, Envy, and Impatience, are the three capital e nemies of mans constancy. *Aug.*

Pride is always accompanied with Folly, Audacity Rashness, and Impudency, and with Solitariness; as i one would say, that the proud man is abandoned of a the World, ever attributing to himself that which i not, having much more bragging then matter of worth *Plato.*

Pride did first spring from too much abundance o wealth. *Antist.*

Chrysippus, to raise an opinion of knowledge to him self, would set forth those books in his own name, (a fault common in our age) which were wholly written by other men.

The proud boasting man doth feign things to be which indeed are not, or maketh them appear greater then they are. *Ar.*

Pride is the mother of envy, which if that one be able to suppress, the daughter will be soon suppressed. *Aug.*

Husband-

Husbandmen think better of those ears of corn which bow down and wax crooked, then those which grow straight; because they suppose to find more store of grain in them then in the other.

Socrates, when he saw that *Alcibiades* waxed proud because of his great possessions, shewed him the Map of all the world, and asked him whether he knew which were his Lands in the Territory of *Athens*: who answered, They were not described there. How is it then (quoth he) that thou braggest of that which is no part of the world?

It is the property of proud men to delight in their own foolish inventions.

He that knoweth himself best, esteemeth himself least. *Plato.*

The glory of the proud man is soon turned to infamy. *Salust.*

The proud man thinketh no man can be humble. *Chrysost.*

Antiochus had that admiration of himself, that he thought he was able to sail on the earth, and go on the Seas.

Pompey could abide no equal, and *Cæsar* could suffer no superiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely be endured, who can away with a poor man that is proud?

The proud man resembleth the Fisherman in *Theocritus*, who satisfied his hunger with dreams of Gold.

The pride of unquiet and moving spirits never content themselves in their vocations. *Perdic.*

Themistocles told the *Athenians*, that unless they banished him and *Aristides*, thy could never be quiet.

Perdita tunc urbi nocuerunt secula, postquam
Ambitus & luxus, & opum metuenda facultas,
Transverso mentem dubiam torrente tulerunt.

In rebus prosperis, & ad voluntatem nostram fluentibus, superbia magnopere est fugienda: nam ut adversas res, sic secundas, immoderatè ferre levitatis est. Cicero.

Of Prodigality.

Defin. *Prodigality is the excess of Liberality, which coming to extremity proves most vicious, wasting vertues faster then substance, and substance faster then any vertue can get it.*

PRodigality without care wasteth that which diligent labour hath purchased.

Prodigality is called the fire of the mind, which is so impatient in heat, that it ceaseth not, while any matter combustible is present, to burn necessary things into dust and cinders. *Pliny.*

Where Prodigality and Covetousness are, there all kind of vices reign with all licence in that soul. *Throp.*

Prodigality stirreth up evil wars and seditious injuries, to the end that her humour may be fed; fishing in all troubled waters, that she may have wherewith to maintain her prodigal expences.

Excess in apparel is an argument of the inconstancy of the soul, and rather whetteth the eyes of the beholders to wicked desires, then to any honest thoughts. *Erasmus.*

Deck not thy self with curious wrought Tapestry, and fair painted Pictures, but with Temperance and Honesty. *Epist.*

Poverty followeth superfluous expences.

Prodigality maketh youth a tyrant in his own estate, a destroyer of his own wealth, and a corrosive to his own friends.

To spend much without getting, to lay out all without

out reckoning, and to give all without considering, are the chiefest effects of a prodigal mind.

He that giveth beyond his power is prodigal, he that giveth in measure is liberal, he that giveth nothing at all is a niggard.

Prodigality is a special sign of incontinency. *Marc. Aurel.*

He that is superfluous in his diet, sumptuous in apparel, and lavish of his tongue, is a Cooks hope, a Tailors thrift, and the son of repentance.

The end of much expence is great grief.

Strato Sidonius could in no wise abide that any one should go beyond him in prodigal expences; whereupon arose a great contention betwixt *Nicoles Cyprius* and him, whilest the one did what he could to exceed the other. *Theop.*

Who spends before he thrives, will beg before he thinks.

Riches lavishly spent breed grief to our hearts, sorrow to our Friends, and misery to our heirs.

A proud Eye, an open Purse, a light Wife breeds mischief to the first, misery to the second, and horns to the third.

What is gotten with care ought to be kept with Wisdom.

Prodigality is a dissolution, or too much loosing of vertue. *Zeno.*

An Unthrift is known by four things: by the Company he keepeth, by the Taverns he haunteth, by the Harlots he cherisheth, and the expence he useth.

An excess in meats breeds surfeit, in drink drunkenness, in discourse ignorance; so in gifts excess produceth prodigality.

It is better to be hated for having much, then to be pitied for spending all. *Bias.*

Prodigality consisteth not in the quantity of what

is given, but in the habit and fashion of the giver.

He is truly prodigal which giveth beyond his ability, and where his gifts are needless.

It is not possible for a prodigal mind to be without envy. *Curtius.*

Prodigality concealing love, loves none, whereby affection decreaseth, and amity is made unstable.

Prodigal lavishing and palpable sensuality brought *Pericles*, *Callias* the son of *Hipponicus*, and *Nicias*, not only to necessity, but to extreme poverty; and when all their money was spent, they drinking a poisoned potion one to another, died all three.

Prodigality is born a Wonder, and dies a Begger. *Menas.*

No kind admonition of friends, nor fear of poverty, can make a prodigal man become thrifty.

Prodigality in youth is like the rust in Iron, which never leaveth fretting till it be wholly consumed.

Fire consumeth fuel without maintenance; and prodigality soon emptieth a weak purse, without it be supplied.

The prodigal-minded man neither observeth time nor maketh end of riot, until both himself and his patrimony be consumed.

A prodigal humour is hardly purged, because the nourishments are many and sweet.

The prodigal-minded man, to spend lustily, and to fare daintily, so he have it, he cares not how he gets it; and so he spends it, he cares neither on whom, nor in what sort he consumes it.

——*O prodigia rerum*
Luxuriei, nunquam parvo contenta parato,
Et quæsitorum terrâ pelagóq; ciborum
Ambitiosa fames, & lauta gloria mensæ!
Discite quàm parvo liceat producere vitam,
Et quantum natura petat——

Of

Of Gaming.

Defin. *Gaming is a stealing away of time, abusing our understanding in vain things without any profit.*

Chilo being sent from *Lacedæmon* to *Corinth* in Ambassage, to intreat a peace between them, and finding the Noble-men playing at Dice, returned back again without delivering his Message; saying, that we would not stain the glory of the *Spartans* with so great ignominy, as to join in society with Dice-players.

Players at Dice, by the Counsel of *Constantinople* under *Justinian*, were punished with excommunications.

Alphonsus, son of *Ferdinando* King of *Spain*, straitly commanded that no Knight should presume to play at Dice or Cards for any money, or give his consent to any such play in his house, upon pain of forfeiting his wages for one whole moneth, and himself to be forbidden another moneth and a half from entring into the Kings Palace.

It is a very hard matter, to follow ordinarily the deceitful practices of cozening skil, or skilful cozenage, without the discredit of a mans good name by the mark of reproach, or badge of open infamy.

The fame or good name of a man is no sooner in question, then when he is known to be a common Gamester.

It is no freedom to be licentious, nor liberty to live idlely.

Such game is to be abhorred wherein wit sleepeth and idleness with covetousness is only learned.

The gain which ariseth to any party in play should be bestowed upon the poor, to the end that both the Gamesters, as well the winner as the looser, might be equally punished. *Aug.*

Aurelius Alexander, Emperour of *Rome*, made a Law, that if any man was found playing at the Dice, he should be taken for frantick, or as a fool natural, which wanteth wit and discretion to govern himself.

The same Emperour likewise, after the promulgation of the fore-said Law, counted Dice-players no better then Thieves and Extortioners.

Gaming at Cards and Dice are a certain kind of smooth, deceitful, and slight theft, whereby many are spoiled of all they have.

Who would not think him a light man, of small credit, that is a Dice-player or a Gamester?

How much cunninger a man is in Gaming and Dice-playing, so much the more is he corrupted in life and manners.

Justinian made a Law, that none privately or publickly should play at Dice or Cards.

Old mens Gaming is a priviledge for young men.

The Devil was the first inventer of Dice and Gaming.

Dicing Comedians bring often Tragical ends.

Plato seeming to commend Table-play, compareth it to the life of man: as an evil chance may be holpen by cunning play, so may a bad nature be made better by good education.

Cicero in the Senate-house put *Atonius* to silence, in saying he was a Dicer.

Dicing neither beseemeth the gravity of a Magistrate, nor the honour of a Gentleman; for that the gain is loaded with dishoneſt practices, and the loss with unquiet passions.

As a dead Carcas in an open field is a prey for many kinds of Vermine; so a plain-minded man is an assured prey for all sorts of Shifters.

In *Turkey* he is noted of great infamy that is found playing for money; and grievous pains are appoin-

appointed for punishment, if he return to it again.

The *Lydians* were the first inventers of Gaming, when their Countrey was brought into great necessity for want of victuals, to the end that by playing they might find some mean to resist and sustain hunger the better.

Horace avoucheth in his time, That Dice-playing was forbidden by their Law.

Lewis, the eighth, King of *France*, made a Law, that all Sports should be banished his Realm except Shooting.

Cyrus, to punish them of *Sardis*, commanded them to pass away their time in Playing and Banqueting; thereby to render them less men, and keep them from Rebellion.

Ars alearoria, dum alienâ concupiscentiâ suâ profundit, patrimonii nullam reverentiam tenet.

Est ars mendaciorum, perjuriorum, furtorum, litium, injuriarum, homicidiorumque mater; est verè malorum dæmonum inventum, quæ, extiso Asiæ regno, inter eversæ urbis manubias varia sub specie migravit ad Græcos.

Of Covetousness.

Defin. *Covetousness is a vice of the soul, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which rightly belongeth unto another body: it is also a sparing and niggardliness in giving, but open-handed to receive whatsoever is brought, without conscience, or any regard whether it be well or ill attained.*

THE property of a covetous man is, to live like a begger all days of his life, and to be found rich in mony at the hour of his death. *Archim.*

Gain gotten with an ill name is great loss.

Covetous men little regard to shorten their lives, so they may augment their riches.

Treasures hoarded up by the covetous are most commonly wasted by the prodigal person.

He that coveteth riches is hardly capable of good instruction. *Plotin.*

It is a hard matter for a man to bridle his desire, but he that addeth riches thereunto is mad.

Covetousness is a vice of the soul, whereby a man desireth to have from all parties without reason, and unjustly withholdeth that which belongeth to another. *Arist.*

Covetousness is sparing in giving, but excessive in receiving.

Covetousness is a blind desire of good. *Luc.*

Unto a covetous man the obtaining of that he would is always unto him the beginning of the desire of having.

Covetous men scrape together like mighty men, and spend like base, mechanical, and handy-crafts men.

Covetous men are compared to Rats and Mice that are in golden Mines, which eat the golden Ore, and yet nothing can be gotten from them but after their death.

Gold is called the bait of sin, the snare of souls, and the hook of death; which being aptly applied may be compared to a fire, whereof a little is good to warm one, but too much will burn him altogether.

It is better to be the sheep then the son of a covetous man. *Diog.*

Pertinax being advanced to the degree of Emperour, did not forget his niggardliness, but parted Lettice and Artichokes into two, that the one half might be for his Dinner: and the other for his Supper.

Dionysius.

Dionysius the elder being advertised of one that had hidden great store of money, commanded him upon pain of death to bring it to him; which he did, although not all, but with the remainder dwelt in another place, and bestowed it upon an Inheritance: when *Dionysius* heard thereof, he sent him that which he took from him, saying, Now thou knowest how to use riches, take that I had from thee.

The Chariot of Covetousness is carried upon four wheels of Vices; Churlishness, Faint Courage, Contempt of God, and Forgetfulness of death; drawn by two Horses, called Greedy to catch, and Hold fast: the Carter that driveth it is Desire to have, having a Whip called Loth to forgo.

A covetous man is good to no man, and worst friend to himself.

A covetous man wanteth as well that which he hath as that which he hath not.

He that covereth much wanteth much.

There is a greater sorrow in losing riches, then pleasure in getting them. *Pub.*

Covetousness is the root of all evil, from whence do proceed, as from a fountain of mishap, the ruin of Common-weals, the subversion of Estates, the wreck of Societies, the stain of Conscience, the breach of Amity, the confusion of the Mind, Injustice, Bribery, Slaughter, Treasons, and a million of other mischievous enormities. *Aurel.*

All vices have their salt save onely Covetousness.

The gain of gold maketh many a man to lose his soul.

A covetous man passeth great travels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Covetousnes is the mother of poverty.

The excuse of the covetous man is, that he gathereth for his children. *Apollonius.*

The covetous-minded man in seeking after richies purchaseth carefulnes for himself, envy from his neighbours, a prey for thieves, peril for his person, damnation for his soul, curses for his children, and law for his heirs.

A covetous rich man in making his Testament hath more trouble to please all, then himself took pleasure to get and possess all.

A covetous mans purse is called the devils mouth.

We fear all things like mortal men, but we desire all things as if we were immortal. *Sen.*

Covetousnes in old men is most monstrous: for what can be more fooliſh, then to provide more money and victuals when he is at his journeys end?

Covetousnes is a disease which spreadeth through all the veins, is rooted in the bowels and being inveterate cannot be moved. *Tully.*

To fly from Covetousnes, is to gain a Kingdom.

Gold guides the globe of the Earth, and Covetousnes runs round about the world.

Most covetous is he which is careful to get, desirous to keep, and unwilling to forgo.

By liberality mens vices are covered, by covetousnes laid open to the world. *Aug.*

A covetous mans eye is never satisfied, nor his desire of gain at any time sufficed.

The glattons mind is of his belly, the Lechers of his lust, and the Covetous man of his gold. *Ber.*

The covetous man is always poor. *Aurel.*

Ardua res hæc est, opibus non tradere mores,
Et cùm tot Crœsos vincere esse Numam.

usque adeò solus ferrum mortémq; timere
Auri nescit amor: pereunt discrimine nullo
Amissæ leges, sed pars vilissima rerum
Certamen movistis, opes.——

Of Usury.

Defin. *Usury of the* Hebrews *is called Biting, it is an unlawful gain got by an unlawful mean, and that cruelty which doth not only gnaw the Debtour to the bones, but also sucketh out all the blood and marrow from him, ingendering money of money, contrary to nature, and to the intent for which money was first made.*

USury is compared to Fire, which is an active and unsatiable Element, for it burneth and consumeth all the wood that is laid upon it: so the Usurer, the more he hath the more he desireth, and (like Hell-gate) he is never satisfied.

An Usurer is a filching and corrupt Citizen, that both stealeth from his neighbour, and defraudeth himself.

The intent of Usury bewrays the crime.

Usury is the nurse of Idleness and Idleness the mother of Evils.

Amasis King of *Egypt* made a law, that the Prætor should call every one to account how they lived, and if by Usury, they should be punished as Malefactors.

There was a law amongst the ancient *Grecians* and *Romans*, which forbad all Usury surmounting one penny in the hundred by the year, and they called it *uncial* Usury.

This law was since that brought to a half-penny a year among the *Romans*; and not long after Usury was clean taken away by the law of *Gennatia*, because of usual seditions which rose through the contempt of laws concerning Usury.

Usury makes the Nobleman sell his Land, the Lawyer his *Justinian*, the Physician his *Galen*, the Souldier his Sword, the Merchant his wares, and the World its Peace.

Money engendereth Money, contrary to nature.

An Usurer is a more wicked man then a Thief, who was condemned but in double as much. *Cato.*

Usury is an ancient mischief, and cause of much civil discord.

A little lewdly come by is the loss of great deal well gotten.

Usury is like a Whirl-pool, that swalloweth whatsoever it catcheth. *Crates.*

He that with his Gold begets Gold, becomes a slave to his Gold.

Inordinate desire of wealth is the spring of Usury, and Usury subverteth credit, good name, and all other vertues.

Covetousness seeketh out Usury, and Usury nourisheth Covetousness.

An Usurer can learn no truth, because he loatheth the truth.

Usury taketh away the title of Gentry, because it delighteth in ignobility.

Usury oftentimes deceives the belly, and altogether liveth careless of the souls safety.

As the greedy Ravens seek after carrion for their food, so doth the covetous Usurer hunt after Coin to fill his Coffer. *Philo.*

No kind of people in the world are so notorious livers, nor use so much to falsifie their faith in all practices, as Usurers. *Plut.*

Appian, in his first Book of Civil wars, writeth, that by ancient Law at *Rome*, Usury was forbidden upon very great pain.

As he which is stung with an Asp, dieth sleeping; so

so sweetly doth he consome himself which hath borrowed upon Usury.

An Usurer is more dangerous then a Thief. *Cato.*

Usury is most hated of those whom she doth most please.

Usury maketh those that are free-born, bondslaves. *Publius.*

Usury is the manifest sign of extreme impudency. *Chrys.*

To be an Usurer is to be a Manslayer. *Cato.*

Usurers were not suffered to enter the Temple of sparing and well-ordered expence.

The *Egyptians* and *Athenians* seeing the errour of covetous Usury to take footing in their Provinces, by approved judgment concluded, that by no Instrument, Plea, Execution or other means in Law, a body might be detained, the original being for corrupt gain.

In *Thebes* it was by streight order forbidden that any man should be put in office, which in ten years before the election had practised any unlawful chaffering.

By Usury money is brought forth before it be gotten.

Usury is the daughter of Avarice and Ambition.

The more wealth that an Usurer winneth by his extortion, the more doth the sin of covetousness daily corrupt his conscience.

The ill-gotten gain that cometh by Usury bring with it contempt, many curses, and infamy.

He that liveth by the loss of the poor, merriteth the plague of God for his punishment.

——*Turpia lucra*
Fœnoris, & velox inopes usura trucidat.
Non sunt facienda mala, ut inde eveniant bona.

Of Deceit.

Def. *Deceit or craft is the excesse of prudence, it is that which leadeth a man through wilful ignorance, to oppose himself against that which he knoweth to be dutiful and honest, causing him, under the counterfeit name of prudence, to seek to deceive those that will believe him. This vice is the chiefest cause of ambition and covetousnes, which most men serve in these days: but above all things it is an enemy to justice, and seeketh by all means to overthrow the true effect thereof.*

CRaft most commonly is repayed with craft; and he that thinketh to deceive another is many times deceived himself.

The craftier and subtiller a man is, the more he is to be suspected and hated, as one that hath lost all credit or goodnes. *Cic.*

All knowledge levelled from Justice ought rather to be called craft then science.

It is more wisdom sometimes to dissemble wrongs, then to revenge them.

The difference between craft and wilinesse is, the one is in dexterity of wit natural, the other is gotten by experience.

A mans look is the gate of his mind, declaring outwardly the inward deceit which the heart containeth. *Livius.*

He that never trusteth is never deceived.

Our negligence maketh subtil shift presume, where diligence prevents false deceit.

The Serpent hidden in the grasse stingeth the foot; and a deceitful man under shew of honesty oft-times deceiveth the simple.

There is nothing that sooner deceiveth the mind then hope; for whilest our thoughts feed on it, we suddenly and assuredly lose it.

The

The man most deceitful is most suspectful.

It many times falls out, that what the heart craftily thinketh the looks deceitfully betray. *Leo.*

The deceitful are like the Cameleon, apt to all objects, capable of all colours; they cloak Hate with Holiness, Ambition with good Government, Flattery with Eloquence; but whatsoever they pretend is dishonesty.

Deceits are traps to catch the foolish in.

When there is a shew of some likelihood of truth in a lie, then are we soonest deceived by subtilty.

Light heads and sharp wits are most apt to deceive others by false tales.

It is a point of dishonesty in a man to make a shew of one thing and do another.

The Lawyers call that Covin, when to deceive another, a man maketh semblance of one thing, and yet notwithstanding doth the clean contrary.

Frederick the Emperour desired, that his Counsellours would at the entring in of his Court lay aside all deceit and dissembling.

Speech is but a shadow of deeds, and there ought to be such an unity, that there be found no difference at all; for it is a great deceit to speak otherwise with our tongue then we mean with our heart. *Pacuvius.*

The Emperour *Pertinax* was surnamed *Chrestologus*, that is to say, well-speaking, but ill-doing.

Fortunes gifts are meer deceits. *Sen.*

Wonder not that thou art deceived by a wicked man; rather wonder that thou art not deceived. *Demosthenes.*

It is no deceit to deceive the deceiver.

Falshood hath more wit to devise then truth. *Plinius.*

He is not worthy to find the truth that deceitfully seeketh her. *Hier*

It

It is more impious to be deceitful then to conceal the truth. *Hier.*

Deceit is a dangerous enemy to truth.

Alexander said to *Antipater*, that outwardly he did wear a white garment, but it was lined with purple.

The deceitful mans speeches may be likened to the Apothecaries painted pots, which carry the inscription of excellent drugs, but within them there is either nought available, or else some poison contained. *Hier.*

Alexander being counselled by *Parmenio*, to seek the subversion of his enemies by craft and subtilty; answered, that his estate would not suffer him so to do; but if he were *Parmenio*, he would do it.

All deceits are proper to a base, and bad mind, but to be detested of an honest man.

The answers of the Oracles were always doubtful and full of deceit.

He is worthy to be abhorred which beateth his brains to work wickedness, and seeketh by subtilty to bring other men to misery.

A deceitful man chuseth hypocrisie and dissimulation for his companions.

Sic avidus fallax indulget piscibus hamus:
Callida sic stultas decipit esca feras.
Grave est malum omne quod sub aspectu latet.

Of Lying.

Defin. Lying is a false signification of speech, with a will to deceive, a sickness of the soul, which cannot be cured but by shame and reason: it is a monstrous and wicked evil, that filthily profaneth and defileth the tongue of man, which of God is otherwise consecrated, even to the truth, and to the utterance of his praise.

TAke heed of a Liar, for it is time lost to be led by him; and of a flatterer, for it is meer deceit to believe him.

Lying

Lying is a member of injustice, turning topsey turvey all humane society, and the amity due unto our neighbour. *Aug.*

As certain it is to find no goodnesse in him that useth to lie, as it is sure to find no evil in him that telleth truth.

The Liar is double of heart and tongue, for he speaketh one thing and doth another.

From Truth depraved are ingendred an infinite number of Absurdities, Heresies, Schisms, and Contentions. *Socrat.*

The Thief is better then a man accustomed to lie.

In *Almain* a lie hath been always extremely hated, and shunned as it were a plague: and Bastards could never obtain the price of an Occupation whatsoever, nor take degree in Art or Science. *Xen.*

Thou canst not better reward a Liar, then in not believing what he speaketh. *Arist.*

Within thy self behold well thy self; and to know what thou art, give no credit to other men.

Pope *Alexander* the fifth never did what he said, and his son *Borgia* never said what he meant to do; pleasing themselves in counterfeiting and dissembling, to deceive and falsifie their faith. *Guic.*

It is the property of a Liar to put on the countenance of an Honest man, that so by his outward habit he may the more subtilly deceive. *Bias.*

Lying is contrary to nature aided by reason, and servant or hand-maid to truth.

As the worms do breed most gladly in soft and sweet woods; so the most gentle and noble wits inclined to honour are soonest deceived by Liars and Flatterers.

Through a Lie *Joseph* was cast into Prison, and Saint *Chrysostome* sent into banishment.

All kind of wickednes proceedeth from Lying, as all

All goodnesse doth proceed from truth. *Chilo.*

The *Egyptians* made a Law, that every Lier should be put to death.

The shame of a Lier is ever with him.

A Lie is not capable of pardon. *Xen.*

Liers only gain this, that albeit they speak the truth, yet shall they never be believed.

Lying is contrary to nature aided by reason, and servant or hand-maid to truth. *Plotin.*

The *Scythians* and *Garamantes* followed the same Law, and condemned them to death that prognosticated any false-thing to come.

The *Persians* and *Indians* deprived him of all honour and further speech that lied.

Cyrus told the King of *Armenia*, that a Lie deserved no pardon.

The *Parthians* for lying became odious to all the world.

There is no difference between a Lier and a Forswearer; for whomsoever (saith *Cicero*) I can get to tell a Lie, I may easily intreat to forswear himself.

An honest man will not lie, although it be for his profit.

Lying in doctrine is most pernicious.

He that dares make a lie to his Father, seeking means to deceive him, such an one much more dareth to be bold to do the like to another body.

Liers are the cause of all the sins and crimes in the world. *Epictetus.*

A Lier ought to have a good memory, lest he be quickly found false in his tale. *Pliny.*

It is a double lie for a man to belie himself. *Stob.*

A lie is the more hateful, because it hath a similitude of truth. *Quintil.*

All Idolatry, Hypocrisie, Superstition, false weights, false Measures, and all cozenages, are called Lying, to

the

the end that by so deformed a name we should the rather eschew them.

A good man will not lie, although it be for his profit. *Cicero.*

Alexander would consent to nothing but truth, and *Philip* his father to all kind of falshood.

Old men and Travellers lie by authority.

It is wickedness to conceal the fault of that which a man selleth. *Lactan.*

Lying in a Prince is most odious. *Her.*

Si qui ob emolumentum suum cupidius aliquid dicere videntur, his credere non convenit. Falsum maledictum est malum mendacium.

Of Drunkennes.

Defin. *Drunkennes is that vice which stirreth up lust, grief, anger, and extremity of love, and extinguisheth the memory, opinion and understanding, making a man twice a child; and all excess of drink is drunkennes.*

THE ancient *Romans* would not suffer their wives to drink any wine.

The crafty wrestler (Wine) distempereth the wit, weakneth the feet, and overcometh the vital spirits. *Arist.*

Wine burns up beauty, and hastens age.

Excess is the work of sin, and drunkennes the effect of riot. *Solon.*

Those things which are hid in a sober mans heart are oft-times revealed by the tongue of a drunkard.

Drunkennes is a bewitching devil, a pleasant poison, and a sweet sin. *Aug.*

Drunkennes maketh man a beast, a strong man weak, and a wise man a fool. *Origen.*

Plato bade drunken and angry men to behold themselves in a glass.

The

The *Scythians* and the *Thracians* contended who should drink most.

Argas the King of *Illyrium* fell into a sickness of the sides, called the Pleurisie, by reason of his excessive drinking, and at last died thereof.

Sobriety is the strength of the soul. *Pyth.*

Where drunkenness is mistress, there secrecy beareth no mastery.

Wine and Women cause men to dote, and many times put men of understanding to reproof.

Cleo, a woman, was so practised in drinking, that she durst challenge all men or women whatsoever to try masteries who could drink most, and overcome the rest.

The Vine bringeth forth three Grapes; the first of Pleasure, the second of Drunkenness, the third of Sorrow.

Philip King of *Macedon* making war upon the *Persians*, understood that they were a people which abounded in all manner of delicate wines, and other wastful expences; whereupon he presently retired his army, saying, It was needless to make war upon them who would shortly overthrow themselves.

Nothing maketh Drunkenness to be more abhorred, then the filthy and beastly behaviour of those men whose stomacks are overcharged with excess.

Steel is the glass of beauty, Wine the glass of the mind. *Eurip.*

Intemperance is a root proper to every disease. *Plato.*

Sickness is the chastisement of Intemperance. *Seneca.*

A drunken man like an old man, is twice a child. *Plato.*

Drunkenness is nothing else but a voluntary madness.

The

The Glutton and the Drunkard shall be poor.

Wine hath drowned more men then the sea. *Pub.*

The first evil to drunkennesse is danger of Chastity. *Amb.*

The *Lacedæmonians* would often shew their Children such as were drunk, to the end they should learn to loath that vice.

Romulus made a Law, that if a woman was found overcome with drink, she should die for her offence; supposing that this vice was the foundation or beginning of dishonesty and whoredom.

Callisthenes being urged by one to drink as others did at *Alexanders* feast, answered, that he would not; for, saith he, whoso drinketh to *Alexander* hath need of *Æsculapius*; meaning a Physician.

The Leopard, as many write, cannot be so soon taken by any thing as by Wine; for being drunk he falleth into the toils.

Wine, according to the saying of a late Writer, hath drowned more men then the sea hath devoured.

Drunkennesse is a monster with many heads; as filthy talk, fornication, wrath, murther, swearing, cursing, and such like.

There are two kinds of Drunkennesse; one kind above the Moon, is a celestial drunkennesse stirred up by drinking of heavenly drink, which maketh us only to consider things Divine: The reward of virtue is perpetual drunkennesse. *Musæus.*

Another kind of Drunkennesse is under the Moon, that is, to be drunk with an excesse of drinking, which vice ought of all men carefully to be avoided.

Wine is the blood of the earth, and the shame of such as abuse it.

Wine enflameth the liver, rotteth the lungs, dulleth the memory, and breedeth all sicknesses.

The *Nazarites* abstained from drinking of any Wine or strong drink.

Quid

Quid non ebrietas designat? operta recludit,
Spes jubet esse ratas, in prælia trudit inermem:
Sollicitis animis onus eximit, ac docet artes.
Fœcundi calices quem non fecere disertum?
Contracta quem non in paupertate solutum?

Of Gluttony.

Defin. *Gluttony or surfitting is the sworn enemy to Temperance, daughter to excess and immoderate appetite: she is healths have, and humilities blemish, lifes cockatrice, and the souls hell, except mercy wipe out the remembrance of so great a guilt.*

SUffice nature, but surfeit not; supply the bodies need but offend not.

Moderate diet is the wise mans Cognizance; but surfeiting Epicurism is a fools chiefest glory.

To live well and frugally, is to live temperately, and shun surfeiting: for there is great difference between living well, and living sumptuously; because the one proceeds of Temperance, Frugality, Discipline, and Moderation of the soul, contented with her own riches; and the other of Intemperance, Lust, and contempt of all Order and Mediocrity: but in the end one is followed with shame, the other with eternal praise and commendation. *Plato.*

It is not the use of meat, but the inordinate desire thereof, ought to be blamed. *Aug.*

Continency in meat and drink is the beginning and foundation of skill. *Socrat.*

We cannot use our spirits well when our stomachs are stuffed with meat; neither must we gratifie the body and entrals onely, but the honest joy of the mind. *Cicero.*

The *Hebrews* used to eat but once a day, which was at Dinner; and the *Grecians* in like manner had but

but one meal, and that was at Supper.

Sobriety retaineth that in a wise mans thoughts which a fool without discretion hath in his mouth.

The belly is an unthankful beast, never requiting the pleasure done, but craving continually more then it needeth. *Crates.*

When we eat we must remember we have two guests to entertain, The Body and the Soul: whatsoever the Body hath departs away quickly, but what the Soul receiveth abideth for ever.

The wicked man liveth to eat and drink, but the good man eateth and drinketh to live. *Plut.*

A rich man may dine when he list, but a poor man when he can get meat. *Diog.*

The belly is the commanding part of the body. *Homer.*

It is a great fault for a man to be ignorant of the measure of his own stomach. *Senec.*

As meat and drink is food to preserve the body, so is Gods Word the nourishment for the Soul. *Greg.*

A vertuous Soul hath better tast of godly discourses, then the Body hath of well-relished meat.

The first draught that a man drinketh ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madness. *Anacarsis.*

Then is the mind most apt to comprehend all good reason, when the operations of the brain are not hindred by vapours, which excess of feeding distempers it withall.

King *Cyrus* being asked by *Artabanus* (as he marched one day in War) what he would have bought him for his supper; Bread, (quoth he) for I hope we shall find some Fountain to furnish us with drink.

Wisdom is hindred through Wine, and understanding darkned. *Alphon.*

Nothing

Nothing can be more abject and hurtful, then to live as a ſlave to the pleaſure of the mouth and belly. *Saluſt.*

Diſeaſes gather together within our bodies, which proceed no leſs of being too full then being too empty; and oftentimes a man hath more trouble to digeſt meat then to get meat.

How hard a matter is it to preach abſtinence to the belly, which hath no ears, and which will take no denial, however the caſe ſtandeth?

By Gluttony more die then periſh by the Sword.

Gluttony ſtirreth up luſt, anger, and love in extremity, extinguiſhing underſtanding, opinion and memory. *Plat.*

Gluttony fatteth the body, maketh the mind dull and unapt; nay, which is worſe, undermineth reaſon.

Wine hath as much force as fire: ſo ſoon as it overtaketh one, it diſpatcheth him; it diſcloſeth the ſecrets of the Soul, and troubleth the whole mind.

Homer approving that the Gods die not, becauſe they eat not; alludeth, that eating and drinking do not only maintain life, but are likewiſe the cauſe of death.

We are ſick of thoſe things wherewith we live: for there is no proper and peculiar ſeed of diſeaſes, but the corruptions of thoſe things within us which we eat, and the faults and errors we commit againſt them. *Plut.*

Socrates inviting certain of his friends to a Feaſt, was reproved for his ſlender proviſion; whereto he anſwered, If they be virtuous, there is enough; but if they be not there is too much.

They which are addicted to belly-ſervice, not caring for the food of the mind, may well be compared to Fools, that depend more upon Opinion then Reaſon.

It

It is an old Proverb, much meat, much malady.

Intemperance is a root proper to every disease.

He that too much pampereth himself is a grievous enemy to his own body.

Vessels being more fully fraught then they are able to carry do sink; so fareth it with such as eat and drink too much.

By surfeit many perish, but he that dieteth himself prolongeth his life.

Excess came from *Asia* to *Rome*, Ambition came from *Rome* to all the world.

Gluttony causeth innumerable maladies, and shortens mans life. *Horace.*

Surfeiting is the readiest means to procure sickness, and sickness is the chastisement of intemperate diet.

Gorgias being demanded how he attained to the number of an hundred and eight years, answered. By never having eaten or drunken any thing through pleasure.

Omne nocet nimium, mediocriter omne gerendum.

Tantum cibi & potionis adhibendum est, ut reficiantur vires, non opprimantur. Cicero.

Of Concupiscence.

Defin. *Concupiscence or Lust is a desire against reason, a furious and unbridled appetite, which killeth all good motions in mans mind, and leaveth no place for virtue.*

LUst is a pleasure bought with pains, a delight hatcht with disquiet, a content passed with fear, and a sin finished with sorrow. *Demonax.*

Lust by continuance groweth into impudency.

Shame and Infamy waite continually at the heels of unbridled Lust.

Lust is an enemy to the purse, a foe to the person, a canker

canker to the mind, a corrosive to the conscience, a weakner of the wit, a besotter of the senses, and, finally, a mortal bane to all the body; so that thou shalt find pleasure in the path-way to perdition, and lusting love the loadstone to ruin and ruine. *Pliny.*

Lust in age is loathsome, in youth excess; howsoever it is the fruit of idleness.

Lust enforceth us to covet beyond our power, to act beyond our nature, and to die before our time.

Sensual Vice hath these three companions; the first Blindness of understanding, the second Hardness of heart, the third, Want of grace.

Draco wrote such laws against Incontinency, that he is said not to have writ them with ink, but rather to have signed them with bloud.

The chanels which rivers long time have maintained are hardly restrained from their course; and lust wherein we have been long plunged is hardly purged.

Such things as maintain us in evil, or change our goodness to wickedness, are either nourished or begun by Lust.

Pleasure is the end of superfluity. *Plato.*

Adultery is called the injury of Nature.

Concupiscence is inseparably accompanied with the troubling of all order, with impudency, unseemliness, sloth, and dissoluteness. *Plato.*

Our tongues most willingly talk of those things which our hearts most desire.

Chastity is a punishment to the incontinent and labour to the slothful. *Sen.*

Adultery desireth no procreation, but pleasure. *Anselm.*

Lust maketh a man to have neither care of his own good name, nor consideration of the shame which his posterity shall possess by his evil living.

This monstrous sin altereth, marreth, and drieth the body

body, weakning all the joynts and members, making the face bubbled and yellow, shortning life, diminishing memory, understanding, and the very heart.

Adultery is unlawful Matrimony.

Adultery is hated even among beasts.

Lust is a strong tower of mischief, and hath in it many defenders; as needinesse, anger, paleness, discord, love and longing. *Diog.*

Concupiscence doth injure, profane, and defile the holiness of the soul.

The *Corinthians* for their inconstancy have been evil spoken of; for they were so unchast, that they prostrated their own daughters to enrich themselves. Hence came the Proverb, It is not fit for every man to go to *Corinth:* for they paid well for their pleasure.

The *Babylonians*, *Tyrrhenians*, and *Messalians*, were greatly spotted with this vice, abusing their bodies in such monstrous sort, that they were reputed to live rather like beasts then men.

Meretrix non dissimilis mari; quod das, devorat, nunquam abundat.

Hoc unum in ore perpetuò habent meretrices, Da mihi, atque Affer mihi.

Of Sloth.

Defin. *Sloth is a fear to endure labour, a desisting from the necessary actions both of body and mind: it is the sink which receiveth all the filthy chanels of vice, and with that poisonous air infecteth and spoileth the soul.*

A Man being idle hath his mind apt to all uncleanness; and when the mind is void of exercise, the man is void of honesty.

Sloth riseth sometimes of too much abundance.

Prosperity engendereth sloth.

Sloth turneth the edge of wit, but ſtudy ſharpeneth the memory.

That which is moſt noble by nature, is made moſt vile by negligence. *Ari.*

Idleneſs is the onely nurſe and nouriſher of ſenſual appetites, and the ſole maintainer of youthful affections.

Travel is a work that continueth after death.

Be doing always ſomewhat, that the Devil find thee not idle. *Hierom.*

Idleneſs is the ſepulchre of a living man. *Ar.*

Sloth is the Devils cuſhion or pillow. *Origen.*

Idleneſs teacheth much wickedneſs. *Eur.*

They that do nothing learn to do ill. *Cic.*

Idleneſs is the meat that ſoreſt and ſooneſt inſecteth the mind with many miſchiefs.

Idleneſs is againſt nature. *Cicero.*

The ſlothful man ſleepeth in his own want. *Cicero.*

It is hard for him that will not labour to excell in any Art.

Idleneſs is the enemy of vertue, and the very train of all wickedneſs.

Sloth loſeth time, dulleth underſtanding, nouriſheth humours, choaketh the brain, hinders thrift, and diſpleaſeth God. *Galen.*

Sloth is the mother of poverty. *Sen.*

The Sluggard being neſtled in ignorance ſooneſt falleth to Atheiſm.

The man that paſſeth his life ſlothfully without profit ought to loſe it without pity.

Idleneſs maketh of men women, of women, beaſts: of beaſts monſters. *Homer.*

Study begetteth ſtudy, and ſloth increaſeth ſloth. *Ambr.*

Pythagoras gave his Diſciples this precept, Take good

good heed that thou sit not upon a bushel: meaning that idleness ought especially to be eschewed.

Lust is quenched by labour, and kindled through idleness.

The idle heart is moved with no prayers. *Curtius.*

The rich man, if he wax idle, will be quickly poor.

Idleness is security, and labour is care.

In doing nothing men learn to do ill. *Columella.*

The kind of contemplation tending to solitariness is but a glorious title to idleness. *S. P. S.*

Sloth is a fear of labour to ensue.

It is not for a man of authority to sleep a whole night. *Hom.*

In idleness beware of idleness.

Sloth is the Step-mother of Wisdom and Science. *Anacharsius.*

Men are born to good works, whereof our soul may serve for a sufficient and invincible proof, seeing it is never still, but in continual motion and action. *Cicero.*

Idleness decayeth the health of the body, and no man ought to hide his life. *Plut.*

Where nature hath been friendly, there is a certain vain opinion which causeth slothfulness. *Plato.*

The Bees can abide no Drones among them, but as soon as any begin to be idle, they kill them. *Plato.*

The wise mans idleness is continual labour. *Bern.*

Carthage was overcome, and *Rome* by idleness came to ruine. *Aug.*

Varium semper dant otia mentem.

Ignavia vitium est animosæ partis, quod consistit in periculis, præsertim mortis. Arist.

Of Presumption.

Defin. *Presumption is a violent passion of the will, and an utter foe to prudence: it is that affection which thrusteth and exposeth the body to dangers, presuming onely upon vain hope and imagination, without either ground or reason.*

HE that vaunteth of victory before he hath won the field may be counted more foolish then valiant. *Bias.*

Vain and light men love commonly that which is forbidden by reason, and love nothing more then to follow their sensual appetites.

He that presumeth of his own strength is soon overcome. *Aug.*

A fault wilfully committed ought not to be forgiven.

To flie from that we should follow, is to follow our own destruction.

Hardiness without fear is the sister of folly.

Presumption is the mother of all vices, and is like unto a great fire, which maketh every one to retire back. *Aug.*

It is a great presumption to look for reverence of our elders, and to enjoin our betters to silence. *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward. *Ber.*

There is more hope of a Fool then of him that is wise in his own conceit. *Solom.*

Take heed of rashness in resolution, and cruelty in conquest; for the one is wilful, and the other wicked: and as the first wants it, so the other shews as little grace, whose fruits are pernicious to reason, and torment in conscience.

He that presumes on that he knows not may lose an honour for an humour. *Tertius.*

Presum-

Presumptuous attempts bring bad ends.

A festered sore must have a searching salve, and a shameless smile an open frown.

It is an impudent and presumptuous part, to commit any thing to the judgment of him that wanteth knowledge.

Ill success comes of rash beginnings.

He that speaks of high things, having no experience of them, is like unto a blind man that would lead and teach him the way which seeth better then himself. *Bion.*

It is a troublesom:, dangerous, insolent and proud enterprise, for a man to take upon him with a Pen to govern a Common-weal, and with a Prince to reason of his life.

He is not wise, but arregant, that dares presume unasked to give a Prince counsel.

He that presumeth to understand every thing is thought to be ignorant in all things.

Every man presumeth on his own fancy, which maketh divers to leap short through want of good rising, and many shoot over for want of true aim.

He is very obstinate whom neither reason nor experience can perswade. *Chilo.*

Aspiring thoughts, as they are lofty, so are they perillous.

To strain further then the sleeve will stretch maketh the arm bare; and to skip beyond a mans skill, is to leap, but not to know where to light.

That which in the Devils was the cause of their fall, that in men was the cause of death.

The man that presumes to be wise, let him not contend with him that is inflamed with wrath: for if he fail to follow counsel herein, he shall either have his head broken by the furious, or his heart galled by the detractor.

Where men do all that they will, they indeed presume to do that which they should not. *Cicero.*

Presumption is the chief ground and cause of all variance, hatred, and mischief.

Amongst the ambitious men of the world presumption is a fury, and a continual tempter.

The occasion why Leven was forbid unto the Jews at the Feast of *Easter*, was to teach them to have a great care to keep themselves from Pride and Presumption, unto which they fell that held any good opinion of their own selves, and puffed themselves up therewith, as the dough is puffed with the Leven. *Philo.*

Men ought not to defer the amendment of their life to the last hour, because the thief was saved: for as that was a precedent, that none should despair; so was it but one example, because none should presume.

He is too much presumptuous that striveth to go where another hath fallen; and too much unbridled that feareth not at all when others have perished before him.

Let him that thinketh he standeth take heed lest he fall.

Nulla præsumptio perniciosior quàm de propria justitia aut scientia superbire. O superba præsumptio! O præsumptuosa superbia! Aug.

Cùm non sit nostrum quod sumus quomodo nostrum est quod habemus?

Stultitiæ genus est, ut cùm aliis debeas vitæ beneficium, tibi adscribas ornamenta virtutum.

Of Treason.

Defin. *Treason is that damned vice hated of God and man, wherewith perjured persons being bewitched fear not to betray themselves, so they may either betray*

tray others or their Country: it is the breach of faith and loyalty with God, their Governours and Country.

THey are deceived that look for any reward for treason. *Curtius.*

The conflict with Traitors is more dangerous then open enemies. *Livius.*

Traitors are like Moths, which eat the cloth in which they were bred; like Vipers, that gnaw the bowels where they were born; like Worms, which consume the wood in which they were ingendered. *Agesil.*

Treachery hath alway a more glozing shew then the Truth; and Flattery displays a braver flag then Faith.

No place is safe enough for a Traitor. *Amb.*

Once a Traitor and never after trusted. *Li.*

Who will not with *Antigonus* make much of a Traitor going about to pleasure him? but having his purpose, who will not hate him to death?

Such as are Traitors to their Prince, and perjured to God, deserve no credit with men.

Treachery ought not to be concealed, and friends have no privilege to be false.

Such as covet most bitterly to betray, first seek most sweetly to entrap. *Philip.*

Traitors leave no practice undone, not because they will not, but because they dare not.

Victory is not so earnestly to be sought, as Treason to be shunned.

A good warriour ought to commit the fortune of his war to the trust of his own vertue, not to the impiety and treason of his enemies.

Many men love the Treason, though they hate the Traitor.

Many conspire valiantly, but end wretchedly.

Traitors have continual fear for their bedfellow, care for their companion, and the sting of conscience for their torment. *Men.*

A light head, an ambitious desire, a corrupt conscience, and ill counsel, soon breed a Traitor.

Where the peoples affection is assured, the Traitors purpose is prevented. *Bias.*

There are many Traitors in Common-weals whom it is better to forbear then to provoke.

Of rash hopes proceed perillous ends, and of execrable treasons damnable successe.

Traitors about the Thrones of Princes are like Wolves about the Folds of Sheep.

One scabbed sheep will infect a whole flock, and one Traitor subvert the whole Monarchy.

He is worthily hated of all men that beareth not a faithful heart to his Country.

No wise man at any time will trust a Traitor. *Tully.*

Nè in colloquiis de prætextu pacis proditiones urbium tententur, fráúque interlocutores, maximè cavendum est. Proditores urbium sæpe nè ipsi quidem proditionem evadunt, sed ab hostè trucidantur.

Of Desperation.

Defin. Desperation is a sorrowfulness without all hope of better fortune, a vice which falsly shadoweth it self under the title of Fortitude and Valour, and tickling the vain humours of the vain-glorious, carries them to ignoble and indifferent actions, to the utter loss of their souls and bodies.

Despe-

DEsperation is a double sin, and final impenitence hath no remission.

It is better to be called a dastardly Coward, then a desperate Caitiff.

Let no man despair of Grace, although he repent in his latter age: for God judgeth of mans end, and not of his life past. *Ber.*

Desperation springeth from the ignorance of God. *Aug.*

It is better to prolong our life in misery, then to hasten our own death without hope of mercy. *Lactantius.*

Love wanting its desire makes the mind desperate, and fixed fancy bereft of love turneth into fury.

There is no offence so great but mercy may pardon, neither is there any thing so desperate which time cannot cure.

Desperate is the fruit of disordinate sin, which becoming his own Judge, proves his own Executioner.

The fear of inevitable punishment is the cause of desperation. *Stob.*

Nothing doth more torment a man then forsaking hope. *Quin.*

Desperation preferreth profit before honesty. *Erasmus.*

Let no man despair of that thing to be effected which hath been done already.

Extream fear and danger make cowards desperately adventurous; and what perswasion could not make constant, misery hath made desperate.

Resolution is grounded on honour, desperateness on danger.

Fortune desperately attained is as desperately lost; and Despair suddenly entertained is a token of a wretched conscience.

Despair comes of the feebleness of courage and the lack of wit.

To him that is subject to passion despair is ever attendant.

He that is desperately inclined to his own will is ever most near to the wrath of God.

Despair leadeth damnation in chains, and violence lays claim to the wrath of God. *Ber.*

Despair and revenge deprive men of the mercy of God, and clean blot out the memory of their former deeds.

Of all the perturbations of mans mind Despair is the most pernicious. *Livius.*

Many, reading *Plato* his Book of the Immortality of the Soul, have laid violent hands upon themselves.

He that through the burthen of his sins breaks forth into desperation wilfully refuseth the mercy of the Almighty.

When hope leaveth a man, fear beginneth to conquer him. *Plato.*

The souls first comfort is to avoid the fault, the next not to despair of pardon.

Desperation is a certain death. *Aug.*

As he which without licence breaketh a Prison procureth his own death; so in the World to come shall he be perpetually punished which contrary to the will of God will set the soul at liberty. *Plato.*

Vincitur haud gratis jugulo qui provocat hostem.
Qui nil potest sperare, desperet nihil.

Of Heresies and Hereticks.

Defin. *Heresie is a wilful and obstinate opinion grounded in the mind, the sister of ignorance, a professed enemy to all truth, presumptuously opposing it self against the Principles of Faith and true Religion.*

AFter the ascension of Christ into Heaven, divers by the instigation of the Devil said as *Simon* the *Samaritan*, and others who sought to seduce the people from the true faith they embraced, teaching and preaching Heresies. *Justin.*

Heresie strewеth the plain and open way of truth with thorns and brambles.

Marcian, heaping Heresie upon Heresie, said that *Cain*, the *Sodomites*, and the *Egyptians*, and all Nations that have excelled in wickedness, met Christ in Hell, and by him were delivered. *Irenus.*

Montanus calling himself the Holy Ghost strangled himself. *Niceph.*

The *Valentinians* said that Christ took not flesh of the Virgin *Mary*. *Polyd.*

The Church of *Corinth* was corrupted, not onely in manners, but also in doctrine.

Arius, that Arch-Heretick, his bowels burst in sunder. *Theod.*

The *Adamites*, denominated from *Adam*, administer their Sacrament naked: they call their Church Paradise.

Antites require such chastity in Marriage, that they admit no copulation between man and wife. This Heresie was soon suppressed.

Origenists and *Saddacees* deny the Resurrection.

Aquarii used not Wine but Water in the Sacrament.

If we follow our own imaginations, neglecting the truth, we renounce our salvation, and yield our selves subjects to Satan.

The *Nicolaites* maintain the community of their Wives. *Eus.*

Antioch was never without Hereticks; for within the seventh year of *Julius*, the greater part thereof was consumed with fire from Heaven, the other destroyed by an Earthquake.

Neso-

Nestorius denied *Mary* to be the mother of Christ: after he was banished, his tongue was eaten up with worms, and he died miserably. *Evag.*

They which through the dimness of their mind, and want of understanding, do contemn the true and living God, do please themselves with all manner of pestilent errours. *Amb.*

Some not considering that clear and heavenly light which cometh from God, they fall into the gulph, and sink to the bottom of that most foul and filthy puddle of all false Opinions, Errours, Heresies, and worshipping of false gods. *Amb.*

An Heretick doth corrupt the sincerity of the Faith and Doctrine of the Apostles. *Aug.*

A Schismatick, although he sin not at all against the pure Doctrine and sincere Faith, yet he rashly separateth himself from the Church, breaking the bond of unity. *Aug.*

If Cockle appear in the Church, yet ought neither our faith nor charity be letted; we must rather learn to be good Corn. *Cyp.*

While some men alwayes take to themselves a further dominion then peaceable justice requireth, they perish from the Church: and while they proudly lift up themselves, blinded with their own presumption, they are bereft of the light of the truth. *Greg.*

The Church oft placed amidst much Chaff and Cockle, suffereth many things: and yet whatsoever is either contrary to faith or good life she alloweth not, neither holds she her peace, neither doth she it.

De nucleo olivæ, intus optimæ & suavissimæ, ventosa & vana caprificus exsurgit; ita & hæreses de nostra fructificaverunt & non nostræ degeneret veritatis grano & mendacio silvestres. Tertul.

Omnia

Omnia hæreticorum dogmata inter Aristotelis & Chrysippi spiecta sedem sibi & requiem reperernnt. Hieronymus.

Of Devils.

Defin. *Devils are our tempters to sin, blasphemy and all other evils: they that stand in fear of God take pleasure in that which displeases them.*

THE Devil labours to deceive man, and greatly envies that any should be saved.

Satan is a subtil fisher, and useth great cunning in casting of his net, and searcheth out the vein of water wherein every man is delighted. *Basil.*

The Devil by degrees worketh the destruction of man.

Christ fisheth with an angling-rod, and catcheth but a few; the Devil with a broad net, and draweth up multitudes. *Chrys.*

The Devils bait is sweeter than Christs; and that is the cause he taketh so many. *Hier.*

Christ fishing took four, *Simon, Andrew, James,* and *John*: the Devil walking by the sea of this world may in as little space catch four thousand.

Through the envy of the Devil sin entred into the world.

The Devil was the first author of lying, the first beginner of all subtil deceits, and the chief delighter in all sin and wickedness. *Philo.*

Divers spirits were wont to deceive people, either by misleading them in their journies, or murthering them in their sleeps. *Psellus.*

The Devil, not able to oppose God in himself, assault him in his members. *Aug.*

The Devil intangleth Youth with beauty, the Usurer with gold, the Ambitious with smooth looks, the Learned by false doctrine.

The

The Devils oft-times speak truth in Oracles, to the intent they might shadow their falshoods the more cunningly. *Lactan.*

The Devils (as being immortal spirits, and exercised in much knowledge) seem to work many things which in truth are no miracles, but meer works of nature.

All the greater power of Devils proceedeth from the just indignation of God, who by such whips chastiseth the wicked, and exerciseth the good.

The Devils have divers effects; the one troubles the spirit, the other molesteth the body: some insinuate and steal into our hearts, where depraved desires are ingendred; or else into our understanding, to hinder the use and office of Reason.

The power of God, and not the Devil, is to be feared. *Greg.*

The invisible enemy is overcome by faith.

The Devils have will to hurt, but they want power. *Augustine.*

The Devils is overcome by humility.

The Devil is strong against those that entertain him, but weak against those that resist him. *Arg.*

From evil spirits proceedeth Art-Magick, whereby the slavish practisers of that damnable Art by many false miracles deceive the simple, and confound themselves.

He that giveth his word to the Devil breaketh his bond with God. *Luther.*

The Devil, Temptation, and Sin, were the occasions of mans fall.

The hearts of the Reprobates contain as many Devils as unchast thoughts. *Greg.*

The Devil in the last day shall rise against us in condemnation, for that he hath been more careful to get souls then we to save them. *Bern.*

The

The Devil doth easily hit with his arrows the proud men of this world, but the humble he misseth. The Archer sooner doth hit a great mark then a little one. *Amb.*

The Devil is to some a Lion, to some an Ant. *Greg.*

The Devil ceaseth to tempt them whom he hath already won.

The Devil, though he seeth not our thoughts, yet by outward signs he many times doth know them, as by our words.

The Devil is the father of lies, and the chief author of all deceit.

The Devil tempteth the righteous one way, and the wicked another way. *Greg.*

The Devil presents before us many vain delights, to the intent he might the better keep our mind from godly meditation.

What sin soever hath been by man at any time committed, was first by the Devil invented.

The Devil first accuseth us of our evil words, next of our evil works, lastly of our evil thoughts. *Greg.*

Christus Leo dicitur, propter fortitudinem; Agnus, propter innocentiam: Leo, quòd invictus; Agnus, quia mansuetus. Ipse Agnus occasu vicit Leonem, qui circuit quærens quem devoret, Diabolus Leo dictus fortitate non virtute. Aug.

Of Hell.

Defin. *Hell is in all things contrary to Heaven; it is a place of torment, misery and desolation, where the wicked shall endue the endless judgment of pain for their offences.*

Zeno the Stoick taught, That the places of the Reprobates were separate from the righteous; the

being pleasant and delectable, the other dark-some and damnable.

Hell is the hold of horrour, distress and misery, the cell of torment, grief and vexation.

The loss of Heaven is to the damned more grievous then the torment of Hell. *Chrys.*

Hell is the land of darkness.

In Hell all torments are not alike. *Aug.*

Woe be to him that by experience knoweth there is a Hell. *Chrys.*

Hell is the place of punishment which God hath reserved for the Reprobates.

In Hell is no order, but a heap and chaos of confusion.

The wretches in Hell have an end without end, a death without death, a defect without defect: for their death liveth continually, and the end beginneth always, and the defect can never fail.

Hell is every-where where Heaven is not.

The torture of a bad conscience is the Hell of a living soul. *Calvin.*

Good men have their Hell in this world, that they may know there is a Heaven after death, to reward the vertuous: and wicked men escape torments in this world, because they shall find there is a judgment to come, wherein the wicked shall have punishment according to the number of their offences. *Lactantius.*

They that believe in Christ have already overcome sin and Hell.

To them that are enamoured of the world the remembrance of Hell is bitter.

The image of our sins represents unto us the picture of Hell.

Hell, like death, is most uncertain, and a place of punishment most assured.

Hell is compared to the Labyrinth which *Dædalus* made,

made, whose entrance is easie, but being once in, it is not possible to return.

He that tempted Christ will never spare men. *Bernard.*

If thy mind be not moved with the fire of Heaven, take heed lest thy soul feel the flames of Hell.

Hell that is known no-where, is every-where; and though now never so private, yet in the end it will be most publick.

Envy is a picture or resemblance of Hell.

Death holdeth his Standard in Hell, which is called the Land of death.

Infernus locus est sine mensura, profunditate sine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis; ibi miseriæ, ibi tenebræ, ibi horror æternus, ibi nulla spes boni, nulla desperatio mali.

Noctes atque dies patet atri janua Ditis.

The End of the Book.

THE NAMES

Of all the Christian and Heathen Authors in this Book.

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Augustine
Ambrose
Appian
Archimedes
Aelianus
Aristotle
Aristippus
Anaxagoras
Alex. Severus
Anselm

B
Basil
Bernard
Bonaventure
Boëtius
Bullinger
Bodinus
Bias
Bacon
Beza
Bion

C
Chrysostome
Cyprian
Clemens Alex.
[illegible]orus
[illegible]umella
Cor. Agrippa
Chrysippus
Chilo
Calvine
Cicero
Curtius

D
Diogenes
Diog. Laert.
Demosthenes
Dionysius

E
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Evagoras
Erasmus
Ennius
Epictetus
Euripides

G
Gregory
Guevara
Galen
Guicciardine

H
Hierome
Horace
Hermes
Hippocrates
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I
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Isodorus
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L
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M
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N
Niphus

O
Origen
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Oso-

The Authors Names.

Oserius

P

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Petrarch
Publius
Plautus
Plato
Philo
Pontanus
Pacuvius
Phocion
Periander
Pythagoras
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Plinius
Pselus

Q

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R

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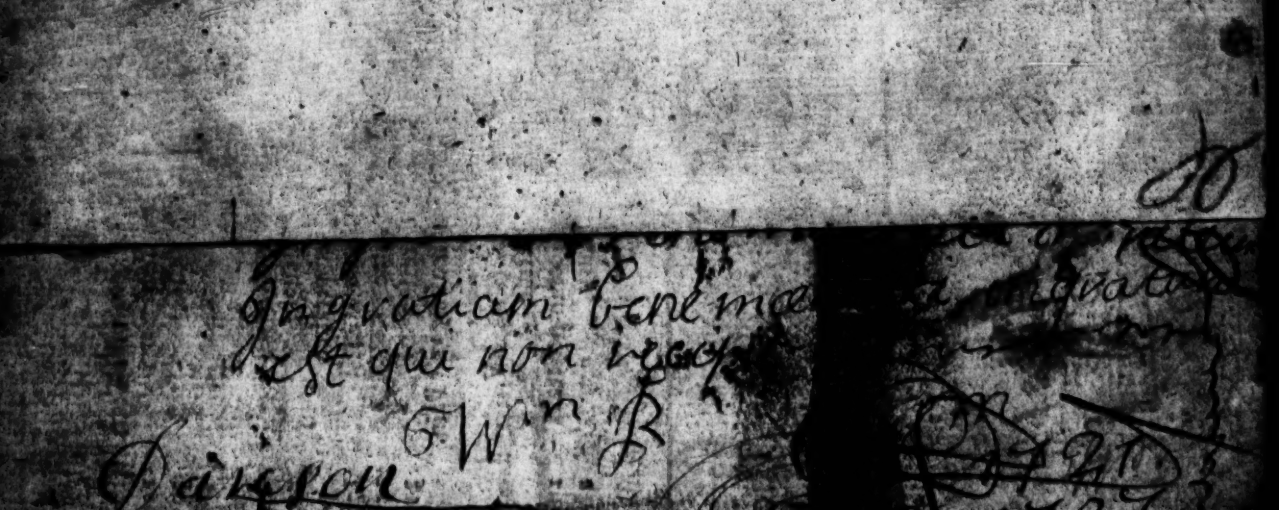
The End.